SIGHT AND FAITH, OR Meditations UPON 2 Cor. 5. 7.

BY

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TO HIS
EXCELLENCY
The Lord General
Cromwel, &c.

MY LORD,

AS *the motion of the body is maintained by the ſpirits, and the ſpirits by breathing; ſo the motion of the Soul is by the affections, and affections from thinking: And theſe have a reciprocal influence upon each other; thoughts beget affections,*

and they beget thoughts, and both multiply by motion. I often think of the communion of the ſpirits of men, which certainly is more then many are acquainted with. Though we act one upon another in our preſent ſtate by the help of ſenſe, *yet we are wrought and deſigned to a more excellent way.* Angels, *and the ſpirits of juſt* men *made perfect, converſe and trade in a mutual* communication *not without* ſenſe, *but without ſuch* ſenſe *as ours. This,*

as

as eternal life *begins here, is found in ſome degrees in this mortal ſtate, though not in ſo viſible appearances as to lie open to much obſervation.* Angels *good and bad do act upon our ſpirits, and our ſpirits hold converſe with them, and with the Father of ſpirits, which may be diſcerned in ſecret parties, and diſcourſes betwixt them and us. Much of this appears in* Davids *Pſalms. And there paſſeth not onely an inward ſpeech, but there are inviſible*

ſible approaches, entertainments, and touches, which Paul found when bound in the ſpirit, and under the working of God, which wrought in him mightily, Col. 1. 29. It is alſo moſt certain that our Souls are not mute, and ſhut out from all mutual traffique with each other, except what they have by the mediation of our ſenſes. Inſtances are found, that as they ſay of two Needles touched with the Loadſtone, the ſpirit of one at a diſtance

distance hath found it self affected with the motion and ſtate of another: And this we are all ſenſible of, that there is a ſtrong deſire in us to communion *of* ſpirits, *and that becauſ the way moſt ready and convenient to our bodily ſtate is by* ſenſe, *we are carryed with much* inclination *to maintain intercourſe of our* minds *and* ſpirits *by* ſenſe; *but as being made to a better way, our Souls are not ſatisfied with this preſent way, as being both painful and*

ſhort. We cannot give an exact Copy of our apprehenſions, deſires, deſigns, delights, *and other* affections, *by thoſe two great* mediators *of communion, the* Eye *and the* Ear. *But becauſe we are in ſo great a meaſure confined to this courſe, our Souls, as it were, ſtand in theſe two gates, to ſend and receive mutual embaſſies each from other. Which way, as it is ſhort in it ſelf, ſo it is much ſhortened by* diſtances, diſaffections, impotencies, *and* diſpa-

diſparities. *From the laſt of theſe my minde hath often taken its riſe of judging* greatneſs *uſually to be not an* aſcent, *but a* deſcent, *and ſome removal from the true* Happineſs *of* men: *for it ſeparates from perſons lower, which commonly are beſt; as* rocks *ſtand often aloft, but* mynes *are placed low. I know that* greatneſs *and* happineſs *may well agree, for he that is greateſt is beſt.* David, *a man after Gods own heart, was great; but his*

greatneſs did not carry him into a recluſe from all, but as he was in his throne *as a* King, *ſo could condeſcend to men of low degree:* I am a companion of all thoſe that fear thee, and keep thy Commandments, *Pſalm* 119. *And* In the Saints on Earth and the excellent is all my delight, *Pſa.*16. 3. *And had I not known you of ſuch a mold, for which now you are honored and loved highly of the* Saints, *I ſhould not have yeelded to the impulſe*

pulse of my spirit to communicate these thoughts to you. But blessed be God who hath kept you in the way of communion *of* Saints, *for this is more true* honor *and advantage then to command* Armies, *yea the* World: Saints *have a door in* heaven, *and a door on* earth, *at which they are allowed* entrance: *They keep also open doors to Christ, and to all his. That which moved me to present this to Your* Excellency, *was not because you are in*

Power, *but becauſe you are in* Chriſt, *and I found my ſelf under the attractive force of* Chriſt *dwelling and appearing in you*

But if it be asked why I offer this little book, my anſwer is, It was not becauſe I did eſteem it as mine (for I know how poor I am) but becauſe it is a Collection of Meditations *given in upon Prayer, and in a time of ſtraits. I know the harmony of theſe things to your ſpirit, and do hope that in your day of hardſhips they*

they may be, as they were to me, a refreſhment, and that much more abundant: And do beſeech God, as he hath breathed upon ſome former poor Papers of mine to the good of many, ſo that even theſe alſo may be a bleſſing unto many. I know I am among the lean of the Flock, but the unſpeakable bonds of Chriſt *upon me, with the entreaties of divers, have provoked me, and the rather, becauſe I feel the ſhadows of the Evening upon me. In my ſpirit I ſerve the*

Lord Jesus *and his* Saints, *but my hand is short. I humbly reach this to you, as a matter of thoughts to receive a farther perfection in your minde, then it could in mine. That from thence may flow forth yet more of the* Spirit *of* holiness *and* heavenly-mindedness *upon you, that you may be strong in the* Lord, *and the power of his might: For these do more in* Soldiers *then weapons of the flesh. Glorious appearances of God in the hearts and ways of men are*

a dread to the World: We have had ſtrange experiences of this. My Lord, I am not very brief; for I know that your goodneſs doth reliſh well a Chriſtian Diverſion from whurries of action, which though duties, yet are rather as ways for travel, then paſtures to feed in. It is very hard not to loſe even in doing good; where, though the end *be good, the* matter *of it holds not a neer affinity with our* ſpiritual *ſtate. But as* David *was kept alive by frequent viſits of the*

the Spirit, *which drew him off from his encumbring affairs; ſo I am perſwaded you ſweeten your great employments with holy* retirements, *and finde* Chriſt *by his* Spirit *preſent with yours, and others ſent by him often to envite you into his boſom.*

Among them I have interpoſed, not by an humane impulſe, but by an higher force, which hath overruled me againſt my own propenſity: For indeed I love not the ſhadow of fleſhly

ly Courtſhip, *and my meanneſs in my perſon and abilities did riſe up againſt me: I ſuffered a real conteſt about the* matter. *But now though my* croſs pleas *have had a full* hearing, *and are owned as true, yet other* arguments *have overcome. And I am enabled to hope that this little thing ſhall be clothed with* power, *and go forth with the bleſſing of the Almighty.*

But I muſt bound my ſelf, who by affection could eaſily overflow my banks.

My

My Lord, *You are in Service for* Chriſt *and his people, and they are with you: I cannot ſay all, for the flock of* Chriſt *is divided; ſome ſheep are ſadly hurryed by the unquiet* ſpirit, *and they drive untowardly. Their* anger *will be their own* hurt, *not yours; and for this I have both grief and joy. They are ſheep, therefore let them be loved for the* Shepherds *ſake, at leaſt, whoſe they are. Some having an evil deſign, which is well known, would*

uſe

uſe the diſtemper and unquietneſs of theſe, as a cloke, to hide what, in the ſpirit *of Meekneſs and Love to* Chriſt, *I call acting againſt* Chriſt, *and opening a gap to* confuſion, darkneſs, *and* profaneneſs. *We bear theſe men as our* burthen *and* grievance *before the* Lord. *And I moſt humbly beſeech you to ſet your ſelf againſt ſuch practices, as to Your great* Honor, *and our great* rejoycing, *you have done: I will ſay no more of this here, having expreſſed*

ſome-

something of them in the close of this Book. Nor will I adventure to add more but this, that You are in our hearts *and* prayers; *and our* hopes *are for You, in You, and above You, and the rest of those precious ones under Your Command; and that I (which adds nothing to Your Excellency, yet is my Duty to be) am,*

My Lord,

Your Excellencies most

humble and true Servant,

JOSEPH SYMONDS.

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2 Cor. 5. 7.

For we walk by Faith, not by Sight.

CHAP. I.

Pauls Sighs on Earth for Sight in Heaven.

HEre are the two great things of a Christian, Sight and Faith. This word *Sight* is diversly rendered; Some render it *Per Speciem*, by Shew or Appearance, in opposition to Sincerity, Truth, and

Reality; but that is too heterogenious to the Apostles scope. The *Fathers*, divers of them, if not all, and many others, render the word by *appearance*, or form of the thing hoped for. Our latter Divines, as *Calvin*, *Beza*, *Piscator*, and others, render the word, *by Sight*, per aspectum, *by beholding, or looking on:* so our *Translation* renders it, so the *Belgick Bible* renders it, and so the *French* by *Deodat*, and so the *Syriac*. This is sure, that however there may seem a difference in the Translations of several Times and Places, yet they all meet in one sence; for they that render it by [*appearance*] do render the force of it thus; We are conversant by *Faith*, and not in *the things* themselves. *Ambrose* gives it thus; *we are with Christ by Faith, not in presence:* and this is the true and proper meaning of the words, and suits exactly with the Apostles scope; who had said in the words before the Text, *we are absent from the Lord.* And the *Reason* of this speech in the Text, *we walk*

walk not by Sight, is to ſhew wherefore he was ſo diſſatisfied with his preſent ſtate, that he ſo groaned, and ſo ſtrongly deſired to be changed, and to be poſſeſſed of that ſtate, which he beleeved and hoped for; becauſe, ſaith he, *we walk not by Sight*.

And this word *Sight*, although in ſome Scriptures it's rendered in another ſence, yet in *John* 5. 37. you ſhall finde it uſed in a like ſence to what we now ſpeak of, for the appearance of the thing it ſelf; *You have not ſeen his ſhape*. So then this is the meaning of the word, We walk not by *Sight*, that is, not in beholding, not in the preſence, not in the enjoyment of that which we beleeve, and which we ſhall one day have, according to the Promiſe.

οὔτε εἶδος αὐτοῦ ἑωράκατε.

The words you ſee then hold forth to us the two great *Springs* of a Chriſtians Life, *Faith, and Sight*; Faith on *Earth*, and Sight in *Heaven*. The Apoſtle takes no notice of other things; theſe two alone he reckons to be thoſe two Pillars, the onely

Pillars of the Peace, Refreshing, and Comfort of the Saints. See how he overlooks the World, We *walk not by Sight*, saith he; surely he saw the World, and the glory of the World, but we walk not by this: Indeed he was not much possessed of it, and yet he had much of the Comforts of this Life in despite of the World; but had this World been to him, as 'tis said of the *Mount of God*, that in it is *no Serpent, nor devouring beast*, yea had he been in *Paradise*, and had this Promise which now he had, he would have said still, *we walk by Faith, not by Sight*.

It's a holy *Complaint* which the Apostle breathes in these words; He was *comforted* indeed by Faith, but not *satisfied*; satisfied in point of *Security*, but not in his *Desire*: Here we are (saith he) *absent from the Lord*; We walk by *Faith*, not by *Sight*; He means not onely, That the things he look'd for were not seen by him, as he speaks 2 *Cor.* 4. 17. *we look on the things that are not seen*. But when he saith

faith, *we walk not by Sight*, he means, That these things fall not under *any sense*, or apprehension of ours. It's an old Rule, That the *Sight* comprehends all *the Senses*, both the internal and external Senses: So that the Apostle, when he saith, We walk by Faith, *not by Sight*, he looks upon himself, as one from home.

In sese Visus Sensus complectitur omnes.

A *Prince* in a strange Land sits down sadly, complaining because he hath not the *Sight* of his Father, yet mingles his Tears with Hopes, and is comforted that he hears from him, and receives some Tokens of Love from him; and this joy, though it be not able to fill him, yet keeps Life in him, and upholds him that he sinks not; but yet he *longs*, and thinks every day a year, till he be at home, in his *Fathers Arms*, and sit down on his Fathers Throne, crown'd with his Fathers Honor and Glory. So *Paul*, while he was in the World, had his eye upon Christ, as far as he could reach him; and when he could not pierce the Heavens, he sits down

and mourns, O, I cannot see my Lord and Saviour, I would fain behold him; I am a Stranger on Earth, a Pilgrim in this World; I am not where I would be: Comforted he was by the Promise (which should bring forth at last) but yet waiting: and there is *pain* in Hope, as well as *pleasure*. And if you observe the Text, there be divers things that add *weight* to the Apostles *Complaint*, to the sadness of his Spirit, and to the sharpness of his Desire and Longing.

One is this, That he was *absent from that which he most desired*: Indeed, he was very much taken (not with the *world*, but) with his *work* in the World, and with *what he had* from the Lord, while he was in his Work; but yet it's *best for me* (saith he) *to be with him*; I had rather be at home, if I might be my own Carver.

I have an House above, but I am not in it. Never did man long so much to be at home, in the enjoyment of

of an House fitted and filled for him, as *Paul* did. This was an *House above*, an House in Heaven, *not made with hands*, whose Builder and Maker God *is*; and he knew that this House was like the *Builder*, that it was raised and made out of the greatest Wisdom and highest Love; and an House, to shew the Honor, and Riches, and Glory of him that made it; and was a House likewise *Eternal*: We have a House above, not made with hands, *eternal in the Heavens*.

Again, He was absent from that, *which was very sure to him*, as sure as God could make it; for we walk by *Faith*, saith the Apostle; Nothing is surer then what we hold by *Faith*, not *Possession* [illegible]; for the one hath been lost, [illegible] cannot. The Title a Man hath by Faith is *Everlasting*.

And he adds *further*, that this his absence was not for a little time, but for *his whole course*, as long as his life should last. A *Prince* may be content to be from home, upon some pre-

ſent *ſervice*, but he would be loth to be from a tender Father, and from the enjoyment of the Honors and Pleaſures of his Court, *all his days*.

And he *adds* likewiſe, That while he was in this waiting ſtate, he was in no *ſatisfying condition*; He looked for a Houſe, but *where* was he in the *mean time*? he ſaith, in a *Tabernacle*: the word imports a Booth made of a few boughs and leaves, or ſuch poor materials, a ſorry Habitation, a very poor Covert, that expoſeth a man to many inconveniencies: Therefore *Paul*, though his Hope were in *Heaven*, and he had pitch'd his Anchor within the *Vail*; yet becauſe *he* was not there too, though he walk'd by *Faith*, yet becauſe he had not the *Sight* of things, he was not at Reſt. So that the words thus being opened, you may plainly ſee theſe two things that they hold forth to us:

Σκηνη.

1. *That thoſe that beleeve, ſhall have the Sight of the things they do beleeve*, though now they have it not.

2. *They*

2. *They that walk by Faith, cannot be quiet, till they be in the Sight and Poſſeſſion of thoſe things.* Faith begets Longing after Seeing and Enjoying.

They that beleeve ſhall have Sight of what is layd up for them in the Promiſe; that Life which is hid with Chriſt in God ſhall be brought forth in open view.

CHAP. II.

Of the ſight of the Glorified Eye in Heaven.

SIght in Scripture is taken in a double ſence:

Properly and Improperly.

Properly, it's taken for the apprehenſion which a man hath of a thing by the *internal* or *external Senſes*.

Improperly, it's taken for the *enjoyment* of the thing it ſelf, as we ſhall ſee in time.

Sight

Sight taken properly is Ocular, or Mental. First, of *Ocular Vision*; there is a great deal in that also, which the Apostle was much taken with, and which every man, that hath had some glimpses and tastes of, cannot but be taken with. *Heaven* to the Saints is not meerly a place of *Contemplation* and *Mental* Speculation, but there are *Sights* also which their *Eyes* shall have; Wherefore else shall there be a *restoring* of the *Eye* from the state of Death? This is sure, That as in *Hell* a great part of the misery and punishment of men, cast off from God, is conveyed by the *Eye*; So a great part of the Life of the Saints in the World to come, comes in that way.

That heavenly and glorified state *alters* indeed the *objects* of Life, but doth not *destroy* the *natural way* of Life; it doth not remove, but perfect it. God intends as well the good of our *Bodies*, as of our *Souls*: the *Bodies* of the Saints are *chosen* of God, are *redeemed* of God, are *sanctified* of

of God, as well as their *Spirits*; and therefore there is a Blessedness alloted to the *Body* of the Saints, not onely by way of *sympathy* with the Soul, nor onely by way of *subserviency* under the happy reignment of the Soul in glory; but the *Body* shall have its *proper* lot and portion, as the *Soul* hath hers; that as the *spirits* of men shall be fed chiefly by things of a *spiritual* nature, and invisible; so the *Eyes* of men shall feed themselves upon things *visible*, which God hath there prepared. And indeed the Life of the *outward* man comes in chiefly by *Sense*; and among the Senses none conveys so much as *Sight*: *Sight* is the most noble and most excellent Sense, for it's both more *Extensive* and more *Affective* then the rest. It's more *Extensive*, for it takes in more then other Senses do; other *Senses* are more *confined*, they have a *narrower* compass to move in, as the *Ear* hath onely to do with *Sounds*; but the *Eye* derives refreshment and delight to men by *many* things which do

do offer themſelves to it, not onely by the *Colours* of things, but their *Figures*, *Motions*, *Quantities*, *&c.* *Other Senſes* are *ſooner filled*, but the Eye and Ear is *never ſatisfied*, as *Solomon* ſpeaks in *Eccleſ.* 1. 8. *Prov.* 27. *Hell and deſtruction are not filled, no more is the Eye ſatisfied with Seeing.* Other Senſes have their *fix'd ſtations* and places; the *Eye* hath the moſt *compaſs* of any, it can move it ſelf to and fro, to take in more then other Senſes; You ſee how with the *turning* of your *Eye* you can fetch in the *whole* compaſs of the *Hemiſphere* round about you, and that in an *inſtant*: The reaſon and end of this diſcourſe is, That God having provided a Life for the *outward* as well as for the *inward* Man, therefore the *Eye* muſt have its place, as being the chief conveyance of Life to the *outward Man.*

Again, It's the moſt *Affective* Senſe; no Senſe runs *quicker* and ſtronger into the ſpirits of men then Sight doth, whether it be of things good

good or evil. *Mine Eye*, ſaith the Church in her ſad condition, *hath affected mine Heart*. And it's made a very great aggravation of the miſery of a wicked man; *Job* 21. 20. That *his Eyes ſhall ſee his deſtruction*: Deſtruction ſhall not onely come upon him, but it ſhall come upon him in *his ſight*. They ſhall *be mad*, ſaith *Moſes*, *Deut.* 28. 34. *for the ſight of their Eyes*. And we know it was a great favor ſhewed to *Joſiah*, 2 *Chro.* 34. 28. Behold, ſaith God, I will gather thee to thy Fathers, and I will gather thee to thy grave in peace; *and thine Eyes ſhall not ſee all the Evil that I will bring upon this place.*

Lam. 3. 51 עוללה לנפשי *cauſa fuit.* Pagn. *Dolore affecit.* Ar. Mont. שנע *Obſtupeſcet.* Mont.

Evil in the *Eye* is very *piercing*, ſo *good* things that ſtrike upon the *Eye* affect *very deeply*; therefore *Jacob*, when he heard of *Joſephs* being alive, though he beleeved it, yet could not be ſatisfied with *hearing* it; but, ſaith he, *I'le go and ſee him before I dye.* And likewiſe when he did ſee him, ſee how he was taken; And *Iſrael* ſaid to *Joſeph*, *Now let me dye, ſince I have*

Gen. 45. laſt.

Gen. 46. 30

have seen thy face, because thou art yet alive. And old *Simeon*, when he saw Christ, breaks out, *Lord, now lettest thou thy servant depart in peace, for mine Eyes have seen thy Salvation.* The *sight of the Eyes*, saith the wise man, *is better then the wandering of the desire.* Eccl. 6.9 And saith Christ to his Disciples, *Blessed are your Eyes, for they see those things, which many Prophets and righteous men have desired to see, and have not seen them.* Mat. 13.17 And the Evangelist *Luke* adds, Many *Kings* have desired to see, in the tenth Chapter of his Gospel. Therefore I say, there will come in a great part of our Life by *Sight*, because Sight is so *Affective*, and Comprehensive. The *Liveliness* and Happiness of this *Ocular Vision*, which they that beleeve shall have in the other World, may more fully appear:

1. By considering of *that state in which* men shall see those things that shall be there presented to them.
2. By considering of *the things* them-

themselves which they shall behold.

In both respects the Apostle was exceedingly taken, and those of his time: You see he *sighs and groans* to have a *Sight* of the things that are there to be seen; he had them in the *Promise*, and that doth not satisfie him, but he longs to see the *things themselves*; and not onely so, but he *prefers* that Sight before *Faith*, for he speaks here *complaining* and mourning, *we walk by Faith, not by Sight*; as if he should say, This is our *Unhappiness*, that we walk not by *Sight*, though it's *some peece* of Happiness to us, that we walk by *Faith*. And surely they in those times had seen very *excellent* Sights; they had seen the *Creation* of God, they had seen the glory of *Providential Transactions* in many Particulars, they had seen the glory of the *Temple*, they had seen the *effusion of the Spirit* of God upon his People; they had seen the *Conversion* of many to the Faith; Some had seen *Christ* in his Person,

Con-

Converſation, Doctrine, and Miracles, *Tranſfiguration*, *Death*, *Reſurrection*, and *Aſcenſion*; and yet they reckoned not upon all theſe, in compariſon of *that ſight*, which they looked for.

But according to what I have propounded, let me ſhew you what an *excellent Sight* that will be: And firſt by the Conſideration of the *ſtate of men* at that time, when they ſhall have thoſe Sights.

In the *firſt place*; The *Eye* of man, that Faculty by which he ſhall ſee, ſhall be *glorified*. *Glorification* adds a *ſingular Excellency* to the Faculties. *Sanctification* doth not *change* the Faculties in themſelves, but *orders* them in their Motions and Actions; it neither makes the *Ear* more *quick* in Hearing, nor the *Eye* more *quick* in Seeing; onely it puts the *Senſes* under a *due government* towards their laſt end; but *Glorification advanceth the Faculties*, and raiſeth them to a *higher pitch* of Excellency; ſo that a *Glorified Eye* is as different from the Eyes

Eyes we have *here* in this World, as the *Sun* in its *brighteſt glory* is different from what it is, when under a *dark Cloud*, and much more; *Glorification* adds a great *capacity* to the *Eye*: In the *ſtate of Glory* there dwells a *fulneſs of Light* and Perfection. Now you know *Sight* in the World is a moſt pleaſant thing, and the more *clear* the Eye is, the more excellent is the Sight. A man of a *clear* Sight ſees *more things*, and more of *every* thing, then a *dark* Sight doth: ſo a *glorified Eye* ſees *more* of things, then our *Eyes now* can ſee: And we have reaſon to think, that *more things* are viſible to a *glorified Eye*, then to our Eyes *here*. As the *Underſtanding*, when it it is glorified, will receive things *then*, which now it is not *capable* of, and cannot receive; ſo the *Eye* in its Sphere ſhall be enlarged to take in Objects, which now it cannot receive.

Neither *is this* all the Excellency of a glorified Eye, but it ſhall receive alſo *ſtrength*, by which it may

Excellens Objectum deſtruit Senſum.

be able to live upon its *Objects*. In this ſtate here, wherein we are mingled with ſo much darkneſs and weakneſs, every Senſe we have is apt to be deſtroyed by *excellent Objects*; and the *more excellent* and tranſcendent the Object is, the more it *hurts* and deſtroys the Senſe; as we ſee the *Sun* by its brightneſs *darkens* the Eye; and ſo mighty *ſounds* bring deafneſs upon the *Ear*. *Paul* had indeed a *Viſion of Glory*, but becauſe his Faculties were not *glorified*, he was he did not know how, whether *in the Body, or out of the Body*. whether alive or dead, he did not know: Certainly the Sight of the Glory of the other World would amaze, diſtract, and deſtroy us, if we had a ſight of it as we now are. But *Glorification* adds *ſtrength* to the Faculties, both to the *internal* and *external*; ſo that the *Eye* ſhall be *able* to look on theſe Glories, not with *difficulty*, but with *contentment*; That as the Eye in this natural infirm ſtate hath great pleaſure in beholding moderate Light; ſo

ſo it ſhall then have great pleaſure in beholding the brighteſt Light, becauſe it ſhall be advanced to the higheſt pitch of *ſtrength*. The Apoſtle takes notice of this, 1 *Cor.* 15. 43 *The Body is ſown in weakneſs, but ſhall be raiſed in power*: our ſtate here is a ſtate of *weakneſs*, not onely our ſtate of Death, but of Life it ſelf; but when we come to be raiſed again in Power, we ſhall be ſo *ſtrengthened*, that we ſhall be able to grapple with mighty things.

And *in the next place*; As the *Eye* ſhall be *glorified*, ſo it ſhall act *in a glorified Body*, which will make the ſight of theſe things more glorious and excellent; as among other reſpects, ſo in this, That the things which we ſhall look on in the other World, ſhall leave *more* ſweet, enlivening, and powerful Impreſſions upon our Nature, then thoſe things would do, if *now* we looked upon them: For there the *impediments*, that hinder the conveyance of divine Influences from thoſe heavenly Ob-

jects, are *removed.* To illustrate it, Let the most excellent Sight be set before a man that is *defective* in his bodily state, and it doth not take him; What should a sick man do with such things? He makes nothing of the most pleasant Gardens, nor of the most glorious Sights that are. When he is *sick,* they are but *sick things* to him, and of none effect. But in *Heaven* the *Body* shall be *glorified,* and strip'd of all Corruptions and *Imperfections,* that there shall be no *bar* unto the *Influences* of those things, which are there to be seen.

And again, As the Body when 'tis *glorified* shall have these bars removed, so it shall have an *enlargement of a receptive Power.* We see *old men,* and *children,* though in the best state of health for their time, yet do not receive that from things seen, which Nature in her vigor doth. Mark what *Barzillai* saith, *I am this day eighty years old; and can thy servant discern good or evil? or taste what I eat, & what I drink? or hear any more the voyce of singing*

2 Sam. 19 35

ſinging men and ſinging women? &c. There is not that delight and content from things ſeen, or any Object of the other *Senſes* whatſoever, where the Body is ſtraitened in its natural Power, which in Heaven ſhall be enlarged.

As there ſhall be a glorified Eye acting in a glorified Body, ſo it ſhall be acted *by a glorified ſpirit*; The Eye is but the *Organ* or Inſtrument of Sight, and without the *ſpirit* would convey no more then a *glaſs* doth; it is the *ſpirit* of man that gives *Life* to Viſion.

Things appear to be what they are by the *inward* Light which is in a mans minde; this is the *Interpreter* of all Viſion, this is that which *diſcovers* things, and ſets them forth in their *worth*, in their *vertues*, and *ends*, in our *propriety* in them, without which the Sight of things were but dark. Now in Heaven the *ſpirits* of men ſhall be *glorified*, and ſo enabled to perform all theſe Offices in *Perfection*; ſo that when a man ſhall look on the *Man Chriſt Jeſus*,

by vertue of a glorified ſpirit, he ſhall ſee *more*, know more, and taſte more, then another can. As a man of underſtanding, when he looks on a *Diamond*, or a wedg of Gold, hath other apprehenſions of it, and a further touch upon his ſpirit, then a beaſt hath, or a childe in the Cradle: So where the Sight of the Eye is acted by a *glorified minde*, it takes in more from the ſight of every thing which is to be ſeen (unexpreſſibly more) then what can be done here by the moſt ſanctified ſpirit in the World.

And *it will add* very much likewiſe, That a ſpirit in glory is *filled with Love*; and a heart filled with Love, when it ſees what it loves, how is it taken? Thus then the Sight which we ſhall have in that other World is very excellent, and conduceth much to our Bleſſedneſs, if you conſider the ſtate in which the Saints ſhall be there.

CHAP.

CHAP. III.

The Glorious Objects of a Glorified Eye in Heaven.

SEcondly, Consider the *things that are to be seen* there; it may be I shall not tell you all, nay no man can: I am sure there are these *three things* at least, which they that get to Heaven shall see.

1. They shall see *Heaven it self*, their Fathers House, and their Habitation; A blessed Sight it must needs be, to behold the place where God dwells, the place which he hath designed for the most glorious and everlasting manifestations of himself. *David* was very much taken with the Sight of the glory of *this world*; see how he wonders at it, and at God by reason of it: *How excellent is thy Name, O Lord? How glorious are thy* Psal. 8.

Works? But this World is nothing to that other World; This World is made for a *common Inn*, where all sorts of Mankinde come; but Heaven is the *Palace* of the great King, a place provided for *Friends*, where none but chosen ones, and called ones, have admittance. And if *David* were so taken with something that was higher then the *meer Fabrick* of this World, the *Tabernacles* of God,

Psal. 84 *How amiable are thy Tabernacles, O Lord God of Hosts?* How much more glorious must Heaven it self be? The *Kingdom of Grace*, in this World, is but the *Portal* and enterance into the celestial *Temple*, that glorious Structure, that blessed place. Every place is *excellent*, according to *the things* wherewith it is *furnished* in this World; There be *many things* indeed, but they are all *narrow pipes*, by which God conveys himself to us, and therefore they are *so many*. We receive a *little* by the Sun, and a *little* by the Stars, and a *little* by the Moon, and a *little* by other Creatures:

tures: And God hath provided these small Conveyances, because he intended but *little* for man *here*. But now what shall Heaven be? and what shall those Conveyances be, by which God intends to communicate the *fulness* of his Glory and Love?

Places are so much the more delightful, as they are *suitable*. Egypt was a good place for some, but a bad place for the *Israelites*, they groaned in it. The *world* here is a good place for most men, but bad for some that have seen into the other World; they sigh and groan to be there. Now there will be a perfect *harmony* and agreement between the *Desires* of the Chosen of God, and that *place* and *state*, in which they shall be set; the place is fitted for them, and they shall be fitted for the place: So that as Creatures, formed and fitted to live in their *proper Element*, are there wholly satisfied; so the Saints, who are *wrought for this very thing*, as in Vers. 5. of this Chapter, shall be fully satisfied in the beholding of that state. *And*

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And

And this adds to the sight of that place and palace, the *propriety* that they have to it, which are in it. *Strangers*, when they look on *Princely* Palaces, or *Lordly* Mansions, are taken with them; but the *Heirs* of these are more taken with them *by far*. To see things of worth, is but a *cold sight*, in comparison of seeing things of worth, and *mine too*: To see Heaven a glorious place, and *my place*, this makes it a blessed Vision indeed. Here is an *emphasis* upon the Apostles Expression, *we have* a House above; it is *our House*, and therefore we sigh and groan: That's one thing which the Saints shall see in the other World; they shall see Heaven, a House whose Builder and Maker is God, a City that hath foundations, and their own too.

A second Sight they shall see in the other World, in Heaven, is this, As they shall see the *House*, so they shall see the *Heirs* and Inhabitants of the House, the chosen of God made perfect, and this will be an excellent

Sight

Sight; I'le but put these *three Considerations* briefly to you, to shew, That it is a most excellent thing to behold the Saints in Heaven.

First, We are all taken with the sight of those that are *neer* to us, those whom we love; how is the *Mother* taken with the sight of her *Childe!* and the *Childe* with the sight of his Father? Now in Heaven we shall meet with all, Brethren and Sisters, all Friends, *neerer* then the neerest relations here below; And Friends that are most *amiable*, and so most delightful, being filled with the Image of Jesus Christ and their Father; Friends that are *most loving*, in whom Love is perfect, to all *compleatness*, and all *consistency*, not subject to those clouds and interruptions that Love is here below: Friends of *Gods making*, and made on purpose to add Solace, and Comfort, and Refreshing to us in that Kingdom; Persons *picked* and chosen out of the World from Eternity, by the Eye of God in his Counsel; and *fitted* of God, that so we

we might live in them, as Friends filled with the *best love*, such love as God bears to his people.

Our Love in this World is a *muddy* mingled Love, wherein there is much bitterness, but that Love is all sweetness; So that as we say of our *Knowledg here*, in comparison of that Knowledg we shall have, it *is* but *Darkness*; So our *Love* here is but *unlovingness*, in comparison of that Love which shall be in the Saints in Heaven.

Nor are they only *ours*, but *Christs Friends*; and surely the Sight of them that are the Friends of Christ will be very sweet: That's *one Consideration*, That those whom we shall see there are Friends.

Another is this: It will be a Sight of our Friends *in Happiness*, in Glory. What a sight was it to *Jacob* to see his beloved Son *Joseph*, and *Joseph a Prince*? So to finde in Heaven those who are our *Friends*, and not onely Friends, but *Princes*, having a *fire* of Love burning in their hearts

hearts towards us, and a *Crown* of unwithering Glory upon their heads; when they shall be all like *Stars* shining in our Eyes; Certainly this must needs be a blessed Vision.

You account it a great Sight to see *one King* among ten thousand people; but if you should see a *hundred thousand Kings* at once, and all in their pomp and glory, you would think that a glorious sight indeed; so it shall be in Heaven: That's a *second Consideration*; That if the Sight of the Saints in an *afflicted Condition* be sweet, it will be much sweeter in glory. How did *Paul* desire, *greatly desire* to see them? in 1 *Cor.* 2.17. and in Cap. 7. Vers. 6, 10. But he will be more taken with the sight of them, when they shall be not only in a state of Grace, but of Glory too.

Περιποτέρως ἐπιπόθασαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

A *third Consideration*, to illustrate the excellency of the *Sight* of the Saints in *Heaven*, is this; That they are *seen together*, none shall be missing: *Jacob* was glad to see his Sons when they came home; and when he saw

saw *Benjamin*, he was more glad; yet missing *Joseph* still, it renewed his trouble and grief; but what joy was it to him, when he saw them *all together*? So when we shall see *Abraham*, *Isaac*, and *Jacob*, and *Paul*, and *all*, and none missing; when we shall see all the Saints *together*, that *general Assembly of the first born*, mentioned in *Hebr.* 12.22. What a joyful Sight will this be? So then there are great Sights to be seen in Heaven, and yet I have not told you the *greatest*; the greatest Sight is yet behinde, of the *Man Christ Jesus*.

The *third Sight*, which the Saints shall see in Heaven, is *the Man Christ Jesus*: And this is that which the Apostle in this place so much longs for, that he might be *present with the Lord*, that he might behold him. *Job* was much affected with this, *Job* 19. 27. *With these eyes shall I behold him*: And, saith the Apostle, *we shall see him as he is*. Now we see him as in a *glass*, then we shall see him *face to face*. This Sight *transcends* all other

1 Joh. 3. 2

1 Cor. 13 12

Sights.

Sights, as *Christ* is more excellent then all.

I'le instance in some things that make Christ the *most glorious Object* of the Saints Sight in that state of Glory.

First, He is our *Friend*, and our *best Friend*; the sight of a Friend is no *barren* Vision, it is no empty spectacle. There are *two things* which the Nature of man is very much taken with, when he meets with them, (and both are conjoyned here;) *Excellency* and *Propriety*. Christ is our best Friend.

1. He is our *Universal Friend*, he is our Friend in *all cases*, our Friend in *all places*. The *Mother* may be in one part of the House, and the *Childe* in another, and suffer by it. But Christ by his infinite *Immensity* fills Heaven and Earth, and is present with all his. What he said to them, he says to all, *Lo, I am with you to the end*. There are some things, wherein the best Friend in the World comes *short*, as to us; our case oftentimes is

is such, that we finde them short, either in *Power*, or *Love*; There is not
1 Love *enough* in *Angels* to serve our turn, we need so much; nor Power enough in any or all the Creatures, to work that for us which we need.

2 The *Angels* are full of Light and Glory, but cannot spare us one drop of Oyl out of their burning Lamps. We are not set to live, nor do we live, upon any *Cistern*, though filled to the brim: It is *Christ* himself onely who is the *Fountain* that we live upon, even Christ *who is all in all, and unto all, Colos.* 3. 11. *Abraham knows us not*, and the best may forget us, *Isai.* 63. but Christ carries all our names on his *Brest*, as the *High Priest* did bear the names of the twelve Tribes. A Mother may forget her Childe; the Scripture supposeth it (though very hardly,) *Can a Mother forget her Childe? Yet I will not forget you.* So that all the good we have is from him; and what a Sight will that be, to behold him in whom *all our Life* is center'd, to behold that

Isai. 49. 15

blessed

bleſſed *welſpring* that fills the capacities of all Angels and Saints.

An *Univerſal Friend* he is, not onely by a *general Benevolence* to the whole Body of the Elect, and by a gracious and *effectual influence* of his goodneſs unto the *whole*, but by *peculiar* and perſonal Application of his Love and Favor unto *every one*, which doth much endear him to us. What ſwarms of people will run after a King that is good to his *Country*, where his Subjects live like Friends, and are beloved of him, though it may be thouſands of them never ſaw his face, nor ever had converſe with him!

But *Jeſus Chriſt* is not onely as the *Sun*, whoſe influence reacheth every where, nor as a *Prince* that is good to all; but he hath *ſpecial converſe* with every one of his: So that *Paul* had his peculiar portion, and *Peter* his, and *every one* of Chriſts hath his *proper* portion from him.

Chriſt is ſo a Friend to every one, as if he were a Friend to none beſides;

and hence it is, that they not onely said, *Our* Lord, and *our* God, but *my* Lord, and *my* God: So said *Elizabeth* to *Mary*, Why doth the Mother of *my* Lord come to me? So said *Thomas*, *My Lord, and my God*: and so *Paul*, *My God* shall supply all our wants. Phil. 4.19

Tu mihi qui conjux pariter, fraterque, paterque; Tu Dominus, tu vir, tu mihi frater erus. Ovid.

Τοῦτο πατὴρ, καὶ ἀδελφὸς καὶ συσσιτής, Arrian. in Epictetæis.

Yea, He is such an *Universal Friend*, as that he supplies the *place*, and fills up and *acts* the *Relation* of every Friend; He doth to us the part of a Lord, and a gracious Lord; the part of a Father, of a Brother, of a Husband, of a Head, of a Root; He is every thing to us. Now a man that knows this, that hath any lively *impress* upon his spirit of the Friendship of Jesus Christ, as he is thus *universally* a Friend, cannot but have exceeding great joy and enlargedness of heart when he beholds this Friend.

Again, He is our *best Friend*, for he is *our first Friend*: First, *in order* of Time; when we had no Friend, then was he our Friend; when none knew

knew us, then he knew us: *From everlasting to everlasting thou art our God,* Psal. 90. 1
saith *David*; and thou art our habitation from generation to generation. Christ, when we had no place to rest in, gave us place in his own heart: He is a dwelling place for us, when we are harborless and desolate. And in *Prov.* 8. 31. He saith, *I rejoyced in the habitable parts of the Earth, and my delight was with the Sons of men.* Before we had any Being in the World, Christ saw us, and his heart was towards us; before we were Friends to him, He was a Friend to us; He was our first Friend in Time, and our *first* Friend likewise in *Dignity*. Not to speak of the Dignity of his Person, but of the Dignity of his Amity, Love, and Friendship; his Love is beyond all Love, it's transcendent unsearchable Love, *it passeth all Knowledg*, as the Apostle speaks. Eph. 3. 19

He hath given the highest Demonstration of his Love that possibly could be; *Greater Love then this can*

Joh. 15. 13 *no man shew, that a man should lay down his Life for his Friend.* Christ, when we were dead, dyed for us.

3 And he is our first Friend likewise in respect of *causality*, by causing and working of all Friendship towards us in others; There is not a *glance*, or favorable propensity, in any spirit in the World towards us, but it's wrought *by Christ*: The bowels of Love in our natural Parents towards us, the kindness of the dearest Friend towards us, are fruits of the Power and Love of *Christ*; He hath layd up such a *proportion* of Love in one, and such a proportion in another for us: He it is that is the Root of all, and therefore it is said, that 1 Joh. 4. 16 *He is Love*, the Cause and Root of all Love: and being the Fountain of all Love, he hath Love *enough* for all; a Cistern may be emptied, a Spring cannot; He loves *unchangeably*. *Water Brooks*, Pools, and Pits are sometimes dryed up, but *Springs* and Fountains are *lasting*; So the Love of Christ is everlasting, unchange-

changeable. This great Friend is he, whom we have *never seen*. Who hath his Heart touched from above, that doth not think that the Sight of him in Glory will be exceeding precious, and eminently glorious?

A second thing that makes the sight of Christ so excellent in Heaven, is, those *Excellencies* which do all meet and *concenter* in him. There is *a two-fold Excellency* in Christ, there is the Excellency of his *Office* and *Employment*, and the Excellency of his *Qualities* and *Endowments*.

1. The Excellency of his *Office*, that makes a glad sight to those who shall behold him; He hath a name and place above every name and place, he is lifted up *above Principalities and Powers*.

And they that beleeve, shall have not onely the Sight of him upon *whose shoulders the Government is layd*, but they shall see with their eyes the *Administrations* of his Power, and them clothed with such *glorious circumstances*, that the beams thereof

shall mightily refresh and fill their Souls with joy. For in the *Administration* of this Power consider him partly as *coming from Heaven* to that work, in that great Day; and partly in *his return to Heaven again*, when that work is over; both of these surely will be most glorious sights.

To see the Son of God *coming forth* to the view of the World, to see him with *Trumpets* sounding before him, causing all the *dead* to awaken, and by his Almighty Power *summoning* in condemned and Apostate spirits, to appear before him; to see him with all his glorious attendance, coming *in glory*, as himself speaks, Matth. 16. 27 *with all his holy Angels*, to see the Throne set, and he in the brightness of his Majesty, even the *Man Christ Jesus* sitting upon the Throne, and the World round about him, his Friends on *his right hand*, on his *left hand* the World; What a sight will this be at that Day, if you can get to sit at his right hand? Surely this must needs be a glorious Sight. And

to

to see Christ doing, what then he will do, bringing about that great Restitution of all things: Here things are out of Order, *Princes go on foot, and servants ride on horseback:* Gold and Jewels are cast in the dust, and dust is put into glorious Cabinets: The *Elect* of the Kingdom of the other World pass up and down clothed with infamy here, and the *vilest* of men are guilded with Honor in this World: But then all things shall be set *right*, the dust shall be swept away, and the Jewels shall be gathered up; then the *goats* shall be driven into the desart, and the *sheep* brought into the fold; then we shall see rich men, wise men, great men, Princes and Monarchs, and the Tyrants of the Earth; we shall see these pass away like vapors, hiding their heads before the brightness of his glory; and poor *Lazarus*, that lay at the door among dogs, we shall finde in *Abrahams* bosom, and the contemptible ones of the Earth shall be at the right hand of Christ; What a sight

'Αποκατάστασις.

will this be, for a man to behold the Saints thus, and himself amongst them, appearing not onely by a summons, but with *Commission*, not onely to *be judged*, but to be *Judg*, sitting down on the *Throne* of the Son of God, to judg Angels and the World? to behold the World trembling, and to see the light of the countenance of the Saints in the presence of the *Lamb*; this will be a Sight of Sights, the most glorious Sight that ever was.

Dost thou not remember when thou hast been at the *feet* of Christ in this World (and wer't glad to be there) to take in those droppings that fell from him now and then, and didst account it better then the Feasts of *Kings*? If Christ have but darted some beam of light from his face upon thee, and but whispered to thy Soul the forgiveness of thy sins, what joy hadst thou? But what joy shalt thou have, when thou shalt see thy self in the *Arms* of Christ, and receive words of life from the *mouth* of Christ

Christ, in the *face* of all the World! What a thing will this be, when Christ shall pass Sentence of *Death* on the rest, and speak words of *Life* to thee? when thou shalt see him frowning upon the World, (O those frowns will break the heart!) and shalt behold him smiling in the fulness of his Love upon thee? That Christ at such a time should be delighting thee with the embraces of Love, surely thy heart cannot but be much taken with this, and the sight of it. Christ comes to *be admired in all that beleeve*: and indeed the thing will be very wonderful. 2 Thes. 1. 8

Nor is this all that you shall see then; but when Christ hath done his Work with the World, and sent them away, you shall see him like a faithful *Shepherd* conducting all his Flock to their *Fold*, which was designed for them from Eternity. When you shall see him *going* with all his Troops *following* him with Crowns on their Heads, this will be a very glorious Sight; and this you

you shall see, Christ hath said it; *If I go away, I'le come again,* and take you to my self, *that where I am, you may be also.* O those songs of joy, and shouts of praise, that will fill the World at that day!

John 14

And now *methinks* I see the blessed Company of the first-born in Christ, the chosen and called of God, entering into those everlasting Habitations, now making towards their Fathers House; and what joy think you will then be, when they shall there meet with all their Friends, such as they have parted with in this World with sadness and heaviness, shaking hands with one another in mourning and so dropt into the place of silence, where they see not each other any more? Now for these Friends to meet together in the midst of *Paradise,* and to be blessed in the presence of *Jesus Christ,* and to behold not onely those they have known, but those also that they *never saw, Abraham, Isaac,* and *Jacob,* and all the rest of the chosen of

of God *at once*; if a man have any *sense*, he must acknowledg that this will be a Sight worth ten thousand worlds.

Again, When the Saints shall now see their *own Bodies*, which were once torn from them, and layd in the dust; when they shall see these given to them again, *conformed to the likeness of the glorious Body of Jesus Christ*, what a Sight will this be?

And now think you what *welcome entertainment* the Angels will give these *new guests*? If there be *joy in Heaven at the Conversion of one sinner*, what joy will there be at the *Glorification* of all the Saints? and what welcom will *Christ* give them? these things are no *fictions* of mans brain, but *Truths* and Realities; and as they are true and real, so they are exceeding full of joy and sweetness: All the Excellencies of this World are but a Dream in comparison of them; even the *Sun* in its brightness is but darkness, in comparison of this sight; Christ in the midst of his people in

in Heaven, and all there at once. Thus you have seen the glory of Christ in respect of his *Place* and *Office*.

Secondly, *He* is glorious in respect of his *Qualities* and Endowments, in which he is above the Angels; in all things he hath the *preheminence*. The Excellencies that are in Christ are in *perfection*, not onely in respect of the *subject*, (so the Angels are perfect; they have as much as they can hold, or wish; their capacities and desires are filled,) but in respect of the *Object* also; there is as much of Happiness in Christ, as *Happiness is*; what ever belongs to Glory is in him: there is fulness and compleatness in Christ; *In him dwells all fulness*. And those Excellencies that are in Christ, are not onely thus in *perfection*, but in *connexion*; they all meet together & rest in him: that wil make the Sight of Christ exceeding precious, especially taking in this, That those Excellencies are seated *in our Nature*. A *Father* glories in his Childe

Quæritur Τὶ βέλτιστον, *Resp.* — *Thales.* Sids.

Col. 1. 19

Childe of ſingular qualities and endowments, but a Stranger meddles not with his joy, it is to himſelf. Chriſt having taken on him the *ſeed of Abraham*, all thoſe that are with him in Glory have a great ſhare in what Chriſt himſelf hath. This alſo is the great *ſecurity* that the people of God have in Heaven, That they ſhall always finde gracious acceptation, and Fatherly entertainment with God *in Chriſt*; becauſe He hath taken *their Nature*, He and they are one. Obſerve what *ſecurity* the men of *Iſrael* give to *David*, and how they expreſs themſelves: Then came all the Tribes to *David*, and ſaid, *we are thy bone, and thy fleſh*. As much as if they had ſaid, Therefore our Hearts are ſtrongly inclined towards thee, and dearly knit unto thee, becauſe thou art one with us. And the Apoſtle hath a very excellent paſſage; *So ought men to love their wives, as their own bodies; He that loveth not his wife, loveth not himſelf: No man ever hated his own fleſh, but nouriſhed*

Heb. 1. 6.

2 Sam. 5. 1

Eph. 5. 30

ed it, and cherished it, even as the Lord the Church. The Church is to him as his own flesh, for *we are Members of his Body, of his flesh, and of his bone:* And as a man cannot destroy himself, nay cannot withhold from himself any good in his Power; no more can Christ withhold from those who are his, whatsoever he can do to make them happy, because they are both of one bone, and one flesh. So that thus the sight of Christ will be very excellent, as He is our Friend, and our best Friend; and as there are these Excellencies both of place and quality in him.

In the *third place,* The sight of Christ will be very glorious, in that He will be *always present* with the Saints; present, not as sometimes things that are not seen are present, but his presence shall be *conspicuous.* When he was in the World, his glory was *vailed,* and covered under a mean outside; the Carpenters Son, a man in a poor and low condition; He was like a bright light in a dark lan-

lantern, and there were very few that knew him: But now at that day he ſhall be as a Cabinet opened, as a light ſet upon a *Table*, not as a light put under a *Buſhel*: He ſhall not be as the *Sun* under a *Cloud*, but as the Sun in his *full glory*: we ſhall *know him, as we are known, and behold him face to face*: *we ſhall ſee him, as he is*, as the Apoſtle ſpeaks. 1 Ioh. 3.2

And hence it is, that that great Day is called a Day of *Revelation*, becauſe how ever Chriſt be ſomething opened in the Goſpel, yet he is in a great meaſure ſhut up from *mental* Sight, and altogether ſhut up from our *Ocular* Sight; But then He ſhall be *open* both to the ſight of our *Mindes*, and of our *Eyes*. Nor will he then be onely conſpicuous, but his preſence ſhall be *vital*: A Stone may be with us, and ſeen clearly, but there's little in the ſight of that; the ſight of a *Friend* is much better, who can act kindneſs upon us, and reciprocate Viſions with life and refreſhing. We ſhall look on Chriſt 1 Pet. 1. 3

Christ, and Christ will look on us; and there's a mighty *Power in the Eye of Christ*: when he looked on *Peter*, it went to his Heart; and when he shall look on his people in Heaven in the midst of Glory, what influences will that Sight have upon them?

And *besides*, He will not onely be present in a conspicuous and vital way, but his presence shall be fixed; He shall not be as one passing from us, but abiding with us, and living for ever with us. What running was there after Christ, while he was in the World? some getting on hills, and others on trees, that they might behold him when he *passed by!* and did they so snatch at a *transient* view of him? What then, think you, will the Sight of Christ be, when he shall be always in our eye, and never out of our sight, but we shall be always satisfied with his presence?

Lastly, I'le but hint to you something in a word, in a way of *comparison*; If the sight of Christ in the *Prefigurations* of him, in Types and Promises,

miſes was ſo ſweet, what will the ſight of Chriſt *himſelf* be?

Abraham *ſaw my day a farre off, and was glad*, ſaith Chriſt: But do you think *Abraham* would not have been of *Simeon's* minde, if he had ſeen Chriſt himſelf? Lord, *now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.* If when you ſee a friend afarre off at Sea, coming towards the ſhoare, you are glad when he is come to land, and you are in each others Armes, how much more ſweet is this? Ioh. 8.56.

Again, if the ſight of Chriſt in the *Hiſtory*, where he is but ſpoken of, and where you have ſome relations of him, be ſo taking, (and certainly, there is no *Hiſtory*, but its like a *dead thing* to a good man, in compariſon to this) what will the ſight of Chriſt himſelf be?

If to behold him in his *Image*, and his people, who are but dark repreſentations of him, be ſo ſweet; If a *viſion* of Chriſt have been ſo taking as to raviſh a man out of himſelf:

what ſhall the view and preſence of Chriſt himſelf be? If by the light we have here, by a *few beams* darted on us by the Spirit of Illumination, we be transformed *from glory to glory*; What ſhall we be in that day, when we ſhall have a glorified ſight of Chriſt both inward and outward together.

2 Cor. 3.

If the ſight of the *perſon* of Chriſt when he was in a *poor condition* as he came into the world, and continued in it, and as he went out of the world; if the ſight of Chriſt I ſay in this world did ſo work when as the Prophet expreſſeth it, *there was no forme or comlyneſs in him, that we ſhould deſire him*; How taking will the ſight of Chriſt be in that day when he ſhall be crowned with glory and fully bleſſed: ſo that you ſee it will be a moſt bleſſed ſight to behold Jeſus Chriſt in Heaven.

Iſa. 5. 3.

Object. But ſome may ſay, *how ſhall I know* that I ſhall ſee Chriſt in glory.

Anſw. In a word, *do you ſee him now?* they ſhall never have that *ocular* ſight of

of Christ hereafter, whereof we are now speaking, that have not *A mentall* sight of him here.

Are the eyes of your understanding opened to behold him as he is the expres Image and character of of his Father? are you now able to behold him, the chiefest of ten thousand, so that nothing indeed is dear to you in the world in comparison of Christ? Then blessed are your eyes, for they see a little now, but they shall see more hereafter.

But if indeed there be no operation of the glory of Christ upon thy heart, if thou doest not now see that he is the most glorious object in all the world, and worthy of all thy love; if the sight of him now doth not conquer thy heart to himself, the Lord be mercifull to thee while thou art in the world and change thee; but at present thou hast no evidence that thou shall see him to thy comfort in that great day. But shall not the world see Christ? doth not the Scripture say, *every eye shall behold him*,

True indeed, every eye shall see Him, but not in Heaven. I shall *see him but not now*; *I shall behold him, but not nigh*: was the speech of that wizard *Balaam*; and the sight that the world shall have of Christ shall not *last*; Christ shall come indeed, and set himself before every creature, and every eye shall see Him; but they shall not *alwayes* see Him; he shall come as a Judge in the midst of a multitude, that comes to do his work, and when that is done, condemned persons see Him no more; Christ will turne his back upon the world, and bid them an everlasting farwell, they shall never see Him more; that will be a sad sight to them, when they shall see Christ *going* and never to come again; when he hath once turned his back upon them, he will never turn his face toward them more; me think this should go to your heart; It is said of those of *Ephesus*, that *they sorrowed most of all, for the word which* Paul *spake, that they should see his face no more*; that He went

Num. 23. 17.

Acts 20.

went away from them, and was never more to returne to them, this *made them sorrow most of all*: This is the case of the world, and of unbeleevers in the world, that after they have looked on Christ with a great deal of dread and terrour and amazement, they shall never more behold His face; but the *impressions* of the terrible presence of Christ shall abide on them for ever; think what shame and amazement the sight of Christ will bring upon them, *Gen.* 45. 3. It is said *Joseph* knew his Brethren, and they knew him; but they were *ashamed to look upon him*, because of the evil they had done against Him: So every one will be *ashamed* to look Christ in the face, that have so despised Him here, Him that is set so high in power by the Father, and whom thou hast no more regarded: what a shame will this be to thee, that He that is set higher then the Angels, should bee made lower by thee then a worme; thou that hast made more of the Idols of

thy heart then of Him, and haſt honoured the vileſt of things more then Chriſt; this will be thy ſhame; and when you ſhall hear Chriſt pronouncing them to be His friends, who were deſpiſed by you, when you ſhall ſee theſe embraced by Him, and Chriſt bringing them forth before you, cloathing them in Robes of glory before your eyes: What a ſight this will be, Chriſt expreſſes, they ſhall knock and ſay, Lord, Lord, open to us, and He ſhall ſay to them, I know not whence you are; then they ſhall begin to ſay, we have eat and drunk in thy preſence, and thou haſt taught in our ſtreets, *&c.* But He ſhall tell them, *I know you not, depart from me all you workers of iniquity; there will be weeping and gnaſhing of teeth*: When you ſhall ſee *Abraham*, *Iſaac* and *Jacob*, and all the Prophets in the Kingdom of God, and your ſelves thruſt out, this will be a ſad ſight. It is good to think now how much it concernes you to look after the knowledge of Chriſt

Matth. 23. 38.

Christ in this world, that you may not be denyed this glorious sight of him in the other world.

CHAP. IV.

Sight of a Glorified Mind.

MAN hath a *double eye*; an outward eye, and an inward eye; the *inward* eye is that which the Apostle speaks of in *Ephes.* 1. 18. where he prayes that *the eyes of their understandings may be opened*, that they may know, *&c.* And we have reason to conceive that the Apostle how much soever he did put in the *Ocular* sight of things which are visible in Heaven; yet he did not *overlook* this sight of the *Mind*; and I will give you two Reasons for it.

First, The *excellency* of the *mentall* sight above the *Ocular* sight; every faculty hath its proper worth, & according as it is in honor & in worth, so it

is designed to a more excellent *Object*; There are more excellent things to be seen by the Eye of the *Mind*, then by the Eye of the *Body*; we can see *something* of the creation by the Eye, but not *all*; but the *mind* reacheth *every* thing that is in it, yea the *mind* reacheth to *him* that made it; God is invisible and yet the *mind* sees God. It is said of *Moses* that *he saw him that is invisible*; now as God doth communicate by every faculty something of himself, so he conveys *most* of himself by that which is most *excellent*; he conveys more by the *internall* sences, then by the *externall* sences; and as *nature* hath a desire implanted in it of the exercise of the Acts of all its powers, so it must desire to act in those which are most *transcendent* and excellent, and which brings in most of good; therefore the *Apostle* could not while he was thus measuring his condition, *over-look* the sight of the *mind*; while he desired to see, he could not overlook this seeing of the *mind*, because that

Heb. 11. 27.

that there is so much more to be conveyed by the *Mental*, then by the *Ocular* Sight. And besides, it is the Sight of the Minde that gives *light*, vigor, and worth to the Sight of the *Eye*; take away the *inward light*, and the light of the *external* Sense is but Darkness and Death, as concerning any true and real efficacy that it hath.

And *besides*, there be *divers things* that the eye of the *minde* reacheth to in things *seen*, which the eyes of the *body* cannot discern; and those things are the very *excellency* of the things themselves; as for example, The *Eye* can see a *thing*, but not the *worth* of it: A *Beast* looks on *Gold* as well as a *man*, but the sight and knowledg of the *worth* of it is by the *internal* light of the mind; and though a mans *Eye* were set upon the Man *Christ Jesus* in glory, without the Eyes of his *Understanding*, it would be no more to him then *Gold* in the eyes of an *Unreasonable* Creature; The *end* of things is not apprehend-

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ed by the *Eye:* A *Childe* looks on a *Tool* in the hand of a workman, but ſees not what the *uſe* of it is, as a man of *Reaſon* doth, that hath *internal* light to judg of it. Neither can the Eye ſee the *propriety* of a thing; A *Beaſt* doth not like his *Paſture* the better, becauſe it is *his*, but becauſe it is a *Paſture*, and well furniſhed. Now we know that the *worth*, and the *uſe*, and the *propriety* of a thing, are the very *cream* of the things themſelves; and this the eye of the *minde* conveys, and not the eyes of the *body*. It is ſaid of *Joſeph*, that he *ſaw his Brethren, and knew them*, but they knew not him; This was the Reaſon why *Joſeph* was ſo exceedingly taken at the ſight of his Brethren, that his bowels wrought with joy and a kinde of compaſſion towards them; but *they* were before him as common ſtrangers; Though they ſaw *Joſeph* their Brother a *Prince*, yet they were taken no *more* with the ſight of him, then of any *other man*, becauſe they *knew him not*. And in *Job.* 20. 13, 14.

Gen. 42. 7, 8

13, 14. you have *Mary weeping* at the Sepulchre for her *Lord*, whom they had taken away; and *Jesus Christ* appeared to her, saying, *Woman, why weepest thou?* whom seekest thou? she supposing him to be the *Gardner*, not knowing him, said, Sir, *If thou hast taken him hence, tell me where thou hast layd him.* Here she *saw* her Lord whom she sought, and yet wept, and was full of heavinesse, because she *knew him not*; but afterward, when *Jesus Christ* made her to *know* him, she was *full* of Joy. It is the knowledg and *inward* sight of the minde that gives *vigor* to the sight of the *Eyes*; therefore if the Apostle so breathed after the sight of the *Eyes*, he had this much more in his minde, that he might have an *inward* apprehension of those things that were layd up for him; that is *one Reason.*

Another lies in *this*; That Sight and Knowledg, which the Saints shall have in this World, is *imperfect knowledg*, and cannot satisfie; and I will give

give it you in these *two Evidences*.

Nothing made forth to us by *relation* is so fully apprehended, and satisfyingly known, as that which we see in *it self*: *Present* Sight, or knowledg of the Object in *presence*, is the best Sight. Now there is a *double present* Sight of the Minde: *First*, *Intuitive*, when the minde directly receiveth the form of a thing from *it self*, this is most *satisfying*, and most effectual to all purposes. Now saith the Apostle, We have not here such
1 Cor. 13 12 a Knowledg, *we see as in a glass*, or through a glass; and you know the sight of things in a *glass* is very imperfect, doth not represent the whole; you may see one side of a thing, but not the other; you may see your face in a glass, but you cannot see your back. We see as in a glass *darkly*, or
Ἐν αἰνίγματι. in a *riddle*, as the word signifies, a *dark saying*, wherein a man may understand the *word*, but not have the Understanding of the *thing* fully. Things that are represented *by narration*, are more dark in our know-

knowledg, then things we *see*: No *Narration* of a thing can be equal to the *Sight* of the thing it self; no *description* is compleatly equal to the discovery of a thing by *Sight*. After that the Apostle had spoke so much of the glory of Christians, in 1 *Joh.* 3. 3. He adds this; *It is not manifest what we shall be*: We know not things by *words* so fully; *words* are not vessels of so *large extent*, as to convey to the Understanding so much as the sight of things themselves; but serve rather to give us *hints* and tastes of them; as those two words, *Jesus Christ*, short in themselves, what infinite vastnes do they comprize? The Queen of *Sheba* had a *relation* made to her concerning *Solomon*, and like enough as exactly as Princes use to hear of forraign States; yet when she came to *see Solomon* her self, she professeth, that *not the one half had been told her* of that which her self saw: and so it will always be, that *relations* fall half way short of the *things themselves*; So that this *Intuitive*

1 King. 10 7

tive Knowledg, that is, the Eyes of the minde beholding the *things themselves*, hath more perfect conceptions and apprehensions of them, then the Minde hath, or can have, by the *narration* or relation of them.

There *is another Sight* of the Mind, and that we call the Sight of *Experience*; that sight or knowledg of things, which a man hath by Experience.

A *Philosopher* may *look* on the spirits of water, and other things, and study the nature of them; but he that *tastes* and drinks of them hath another manner of knowledg of them. A man may see a Country in a *Map*, but He knows it otherwise that hath *travelled* in the Land. Now the manifestation of the things of Faith in the Gospel is like a *Description* of the Land of *Canaan* in a *Map*; but *Paul* was not satisfied with this, but desires to see the *Country it self*, that Kingdom that was prepared for him: He was not content with a *verbal Description* onely, but would fain have the

the *Experience* of that Bleſſedneſs, which is indeed the more excellent knowledg.

A man by relation may know that *Cicero* was an excellent *Orator*, but He that *heard* Him, or hath *read* Him, hath *another kinde* of knowledge of Him. It was *this* which *Paul* longed for, when He ſaith, He accounted all things loſs and dung, that *He might know Chriſt, and the Power of his Reſurrection, and the fellowſhip of his ſufferings being made conformable to his death*; that is, that he might have *experience* of that Power, that it might ſo communicate it ſelf unto Him, as to work upon Him to all the *ends* of it; So the Apoſtle therefore deſires that He might have a *mental* Sight of Jeſus Chriſt *above* what He had before; becauſe that which He had came ſo *ſhort*. All the ſight and knowledg of things we have in this World, is either a taſte of what we *enjoy*, or what we *hope* for; but both ſerve not to *ſatisfie*, but to *ſharpen* our deſires more after them. Phil. 3. 10

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If there be any Comfort in Love, if any ſweetneſs in Communion with God and other things, which are parcels of our Bleſſedneſs; this is ſo *ſhort* of what we ſhall enjoy, that it doth not fill nor content the Soul. If there be any *taſte* of ſweetneſs in *hope*, and the expectation of things in the Promiſe, as they lie in the Promiſe; this is nothing to the preſence of the *things themſelves*, when there ſhall be an *immediate* and perfect conjunction of the minde, and that Object that doth make bleſſed.

Another Evidence of the *ſhortneſs* and imperfection of our Knowledge here, is this; That all *Sight* is according to the *Faculty* of Seeing: Now our very minds themſelves are in ſuch a ſtate, as that they cannot extend themſelves to *perfect* Viſion, and apprehenſion of the things of God.

There is a *three-fold Evil* upon the Underſtanding of Saints in this World.

Firſt, *Darkneſs*, and ſlowneſs to underſtand and conceive. The *minde* of

of man was sore shaken by the *fall*, and that *bruise* and blemish which it had by the fall, though it be *curing* in this time of our sanctification, yet is not perfectly cured; but as it is said of the *blind Man* that he *saw men walking like trees*, so we see things very darkly and confusedly. The light we have here, the Apostle compares to the light of the *day dawning*, a light mingled with darkness; now *Paul* knew when he came to Heaven, there would be *perfect* light, like the light of the noone-day; that there would be no *clouds* in Heaven to abate his light; but that both light and sight should abide in a full and unchanging glory. 2 Pet. 1. 19

Again the minde here is *narrow* and incapacious, it cannot extend it self to receive *much*; the Apostle 1 *Cor.* 13. compares our state to the state of *Children*, that can receive but *little*; no more can we. *Another evill* that hangs upon the minde here, is that *fluidness* and unstableness by which the understandings of men are

apt to loſe themſelves in their work, and be turned off from the thing on which they are ſet, ſometimes by the *intervening* of other things: So we oftentimes have Heaven out of our ſight, becauſe the world is ſo much in our eyes, and ſo begets an uncomfortable Eclipſe.

And ſometimes there is a withdrawing of the things that ſhould be ſeen, God ſometimes *hides* himſelf from his people, and often we withdraw through *want of affection*, our love is *low*, therefore our minde is no more *ſteady*; but now in heaven all this ſhall bee removed; but while theſe things do remain, our ſight is very much *darkened* and *hindred*; therfore we may wel conceive that the *Apoſtle* (apprehending himſelf a ſtranger here, and not having the ſight of the things he hoped for) did not mean only an *ocular*, but alſo a *mental* ſight.

One word for *comfort* to the people of God that walk by faith againſt the preſent want of ſight; even they that walk by faith, are oftentimes in much

much *darkneſs*; and here is the *root* of their miſery, and the foundation of all the *unholineſs* and *uncomfortableneſs* that attend the Saints; and if you lay your ear to the breſt of any man whoſe heart is fixt by faith in God, you ſhall have his ſighes not ſo multiplied or enlarged for any thing, or all the things in the world, as the want of *light* and want of knowledge of the things of the world to come; our knowledge, *that it is*, is but ſhaking; but in heaven we ſhall be out of doubt, when we have the poſſeſſion it ſelf; our knowledg *what it is*, is much weakened: Indeed we live by gueſſes; we are told of a crowne, a Kingdom, an inheritance, that cannot wither, *&c.* But we have thoſe things, but as repreſented by *relation*; gueſſing is not a *certain* knowledg of the things themſelves; but then we ſhall know them when we enjoy them: But how often is our *intereſt* in this *clouded*? but then men ſhall *fear* no more when they have the things in their *hands*, whence once

they are entred into that House which God hath built, all their fear shall be shut out, and they shall rest in peace and joy for ever.

There are *these* comforts to a good man while he is mourning, waiting and praying after light and knowledge: *First*, that the thing is sure; *our life is hid with Christ in God*, *Col.*3.3. A thing hidden is out of *sight*, but it is out of *danger* too; though thou dost not *see* what is laid up for thee, yet it is *safe*, that is, *kept for us*, 1 Pet. 1.5. saith the Apostle, & *we are kept for it*.

Again, though you *know* it not, yet *our Lord is in Heaven*; it satisfies a *child* though he know not what the purchase is that is made for him, that his *father* knows it; and though *your judgments* cannot weigh these things, yet *our Lord* who is our life knows that portion fully that is prepared for us.

Thirdly, You *shall know it*: For the things that are *laid up* in the promise, are not to lie there *always*, but to be *brought out*; and the promise that is ful and *pregnant* with spiritual blessings, must

must bring *forth* in the time thereof, and then you shall *know* what that is which is provided for you. Wherfore is the House built, but that when your *work* is done, you might *go home?* That *City* whose builder and maker is God, why was it raised? but that when you have done your work here, you might be blessed in the enjoyment of it.

You must needs have a sight of these things from the very *end* for which God hath appointed them. What is the end of the things promised? It is that we may be blest in the *enjoyment* of the Father and Jesus Christ, and the rest of that family; Now it is the *knowledge* of these things by which the blessednes that is laid up in them, is conveyed and given forth. An *Infant* that is the Childe of a *Prince*, hath not that princely rejoycing, that one of *years* and knowledg hath. Now this is the state of your *Infancy*; but you are the children of the *King of Kings*, & when you are *at age* you shal *know* your inheritance, and when you are at your *full growth*, you shall

have the ſpirit of *Princes*. The poor childe knowes not what his father is, but ſaith the Apoſtle, *we ſhall ſee him as he is*, and that will be a bleſſed knowledge and ſight of God indeed; it will be a *perfect* ſight, not only in *degrees* as farre as we can apprehend, but in the *operation* of it, it ſhall ſpread it ſelf and its vertues throughout the *whole man*. We ſee that the *beames* of the morning light do ſomething; the light of the *day* dawning in the ſpirits of Saints doth change them into the likeneſs of God; but what will the light of the *day* in its *perfection* do, when the Sunne of righteouſneſs ſhall appear upon them with all his glory!

Ioh. 15. 1, 2.

Again, it is a knowledge and ſight that is *perfect at once*. In *one inſtant* you ſhall have the fulneſſe of all knowledg. And it is a light that ſhall *never be put out*, you ſhall ſee God for *ever*: So that there is cauſe of rejoycing to Chriſtians even againſt the want of knowledge, that doth ſo much oppreſſe them.

But

But as for thoſe that walk *not by faith*, here is not one *drope* of all theſe comforts belongs unto them; as they care not to *ſee God now*, ſo they ſhall not ſee him *hereafter*; that is with *ſuch* a ſight as *this* which we have ſpoken of. They ſhall *ſee* God and Chriſt, and know ſomething of the bleſſedneſſe of Saints; doubtleſs, it cannot be otherwiſe; *much* of it will appear to the world, to men and devils when they are ready to be condemned from the *appearance* of the Lord Chriſt on his throne of Glory, and from thoſe *ſmiles* and kinde entertainment, and fatherly imbracements which he will give to *his*, upon his right hand, and from that *light of joy*, that ſhall cover the faces of Saints before his throne; Certainly they will know ſomething of it from the very *miſery* that themſelves ſhall endure; in that very darkneſſe there will be ſome beames of light to diſcover to them in the midſt of their torments, the bleſſedneſſe of the Saints. O how happy they are that

are not as they are! and doubtleſs the very *awakenings* and ſtirrings of *conſcience* will repreſent to them ſomething of that bleſſedneſſe: Now men will *remember* what hath been formerly told them of the grace of God and bleſſedneſs of Saints; now they will ſit weeping and mourning, becauſe they have loſt that golden day which was vouchſafed to them, ſomething they will know ſurely from that *notion* they have of God, and they cannot but reaſon thus; If God in his *wrath* make them ſo miſerable: what then is that bleſſedneſs which by that mighty God, and out of ſo great *love* is given to his own? Thus it will be when men that have lived without God in the world, ſhall know in thoſe caverns of darkneſs, and in the bottom of Hell, while they ſit in the dreadful ſociety of men caſt out from God, ſo much of the bleſſedneſſe of Saints as ſhall adde bitterneſſe to their ſoules in the midſt of their ſufferings, and adde heat to the flames of that fire wherein they roar and muſt abide for

ever

ever. Great is the *joy* then that they ſhall have which beleeve; becauſe they ſhall ſee and have ſuch a ſight as ſhall make them bleſſed.

CHAP. V.

Of Enjoyment of the Objects of ſight.

HAving ſhewed you that the Apoſtle here, and the Scripture in other places frequently put ſight for *enjoyment*, I ſhall now ſpeak a word in generall concerning *enjoyment*, and then ſhew you wherein it conſiſts. In generall thus.

Enjoyment here is to be conceived in the *moſt perfect* ſence; there are very many kinds of *enjoyments*, and many of them *imperfect*; indeed none of them are perfect in this *world*; But this is the moſt perfect enjoyment that is imaginable, Ile ſhew it you in two or three things.

1. This

1. This enjoyment is a *vitall Act*, it's a life in union with the beatificall object, with that which makes blessed; it's the satiating of the desire of the soul; a stone is carried towards the center by a *force* that moves it, its own naturall poyse, and it is kept there by the same thing: for the same thing is the cause of rest, that is the cause of motion: But it doth not *enjoy* rest, as a *man* enjoyes his home and habitation, because it wants life. This enjoyment is the acting of *life*, and of the *highest life*; there is a great difference between the *enjoyment* of things by *men*, and the enjoyment of things by *beasts*; because the life of *man* is of a more noble nature, then the life of *beasts*; yea, there is a great difference between mans and mans enjoyment of things; as any man is of a *more raised* and enabled frame, so his *enjoyment* of all things is more excellent.

2. This enjoyment is an act, not only of *life*, but of an understanding will; It is true the creatures have some

ſome poor enjoyment of things that ſtrike upon their ſence; but the *knowledge* they have of things is exceeding little, and nothing can *enjoy* more then it knows. I ſay their knowledge is exceeding ſcant; for they knew not the *univerſall good*, they know good indeed, but not the univerſall good; all their knowledg is of *particular* good things; the Ox knows hay and graſſe and rivers, and ſuch things as theſe; but he knows not him that made all, that is the *fountaine* of all that good which he *picks* up among the ſeverall creatures he trades with all; but *this* is an *enjoyment* of that good which is *univerſall*, of him that is all good, and ſo it is the acting of an *underſtanding* will; and indeed you may ſee alſo the *narrowneſs* of the knowledge of other creatures beneath man; they know ſomething, but not the *thouſand part* of things; nay *man* himſelf as concerning the *latitude* of his knowledge is very *ſhort* here; but that knowledge which he ſhall have in Heaven, will be another man

manner of thing. Inferiour creatures look but upon the ſurface of things they know; but the outſide of them, ſo far as their ſence reacheth, but they know not *whence* they come, they know not their *nature*, they know not their *end*, they know not the *intereſt* that they have in thoſe things, all which things make exceedingly to the *perfection of enjoyment*, that a man knows what he hath, and that he hath that which is of worth, that it is his own, ſo that it is an enjoyment with an underſtanding will, reaſon and judgment.

3. This enjoyment of good, is the *reſt of the ſoul* in good; the ſoul reſts, ſleeps, repoſeth, and contents it ſelf in the things it hath. This eſpecially is ſeen in enjoyment of the laſt end; ſome contentment we have in *ſubordinate* good things, but not *full* contentment, becauſe they point us *forward*; and till we come to that which is *laſt* of all, though we have ſomething, yet more is *wanting*; and while there is *want* there is *motion*,

the

the ſoul of man never ſtands ſtill till it comes to enjoy *all* that it is capable of; this enjoyment then is the ſouls living in its *laſt end*, the ſupreame good, him that is all. So much in the generall concerning this enjoyment; Now *particularly* to ſhew wherein it conſiſts, It lies in theſe three things.

1. That the thing we enjoy be *ours*, that we have a propriety in it.

2. That we be *poſſeſſed* of it.

3. That we have the *fruition* and reception of the fruits of it.

If any of theſe be wanting, there is not an enjoyment; ſuppoſe a man have *right* to a thing, yet if he have not the poſſeſſion of it, he doth not *enjoy* it; we are now heires of a Kingdom as the Apoſtle *James* ſpeaks; but we are not *inheritors*. Suppoſe a man have right and poſſeſſion, yet if he have not *fruition*, he enjoyes not the thing; as a *ſick man*, though he have never ſo much wealth, he enjoys nothing of it, becauſe he receives not the

Jam. 2. 5.

the ſweetneſs and fruit of it: There muſt therefore be a *concurrence* of all theſe. Now Beleevers when they are come home, they come into an eſtate that is their own, which they have a good Title and a ſure right to. A *begger* may look on a Mine of gold as well as a *Prince* that owns it; but the ſight of the one is but a *cold* and and languid viſion to the ſight of the other; the reaſon is, becauſe though the thing be the ſame in its own nature, yet it's not the ſame in *relation*; it's gold to both; but the one *is owner* of it, and not the other. The title and intereſt, that they which beleeve ſhall have, (and have now) in eternall life, is ſuch a ſtrong foundation as upon which they may build the greareſt joy, and it's a full fountain of all ſtreames of bleſſedneſs; For take it but in theſe two or three conſiderations and you ſhall ſee it ſo.

1. The *title* they have is *free*, there is no burden in it; ſome inheritances are ſo charged and clogged, that though the inheritance be *rich*, the heire

heire is *poor*, and can hardly live upon it; becauſe though he *receive* much, yet much goes out again; but here is no *charge* nor burden at all of any kind. When God promiſed the land of *Canaan* to his people, he *burden'd* the gift; he laid upon them a yoke and a *burden, which neither they nor their fathers were able to bear*, but it wearied them all: But now this *Canaan* that is above, is ſuch an inheritance that is *abſolutely free*; it is true there be ſome things enjoyned that are *due* to God, not onely here, but to eternity; ſome things *go out*; but if you conſider what thoſe things are, they are rather *gains* and *receipts* then *payments* or *diſburſments*.

God requires indeed *love*; that is the *ſum* of all; and although love in it's actings in this *world* is not without *burden*, yet that is not from the *nature* of the thing, but by *accident*; by reaſon of our weakneſſe and the unſuitableneſs that is in our depraved natures to that work; you know that acts

acts of *life* are very *pleasant*, yet sometimes by *accident* they are not so; a man in health eats with contentment; but eating is a burden to a man in sickness.

Put our Natures into their *rectified state*, and then all that God cals for at our hands will be sweetness and life, not work but *wages*: But the difficulty and painfulness that we endure, in working our selves to the discharge of that whereunto we are called, is from the sickness and weakness of our natures. There is then nothing *charged* upon this portion, that is laid up with Christ in God, but what is a *peece* of the portion it it self. *Heaven* would not be so sweet a place, were it not for the *work* that lies upon those that are in it. I may truly say, *Heaven* would not be the *picture* of Heaven, if the love of God were not in full vigor to eternity there.

Again, take in this consideration of *this Title*, That it's *sure*, that's a comfort; he that feels the ground where-

whereon he ſtands to tremble, will tremble too; There can be no more firmneſſe of a thing that reſts on another, then there is firmneſs in the *Baſis*, the thing on which it reſts; where a thing is not ſure with *fulneſs of ſecurity*, there is roome for *fear*; and where there is fear, there is torment; *all fear hath torment*, ſaith the Apoſtle. *Hope* in the greateſt miſery is a degree of *happineſs*; fear in the greateſt happineſs is a degree of miſery. Now the Title of Beleevers to their inheritance is a *ſure title*; its a ſure, immutable and unchangable title. There is none of thoſe things in the other World, whereby Titles are broken, and the right of men loſt to things in this world. Here a man loſeth his right to what he enjoyed ſometimes *by Law*, he being found a tranſgreſſor; the Law ſtrikes him off, and devides between him and his eſtate; becauſe that he hath offended. But now here is no ſuch thing, no caſe of *forefeiture*, no ſuch plea againſt a man once admitted. There

was an *inditement* formed againſt him; but Chriſt interpoſed and became his Advocate, to plead his Cauſe, and the perſon was quitted by the *Judge*, ſo that he ſtands *free*, and there is nothing to be alledged againſt him why he ſhould not live in the *enjoyment* of his eſtate: It's a *cryed* Caſe, and hath had it's *final* determination from the great God. In

2. Law ſometimes a man is deprived of his eſtate, becauſe His Title *is not good*, He hath a right, but not upon a *ſure foundation*; But now if you beleeve, your *intereſt* is as full as can be; your Title is upon all the grounds that can be: It comes by gift, and the *gift* of him that never repents, it comes by Purchaſe; it comes by vertue of your *relation*, being adopted. and begotten again to God; If

Rom. 8. *children, then heirs*, ſaith the Apoſtle: It comes by vertue of your *Union* with Jeſus Chriſt; As the Spouſe hath right in her Husbands eſtate, ſo all Beleevers have a right in that which is Chriſts portion.

In

In the world men loſe their Right, as by Law; ſo ſometimes by *violence and fraud*; there is none of this imaginable to be in that world; they that would, have no power; and he that hath power, hath no will to do any ſuch thing; The *devil* envyes aſmuch (and will after that great day at the happineſs of Beleevers) as he doth now, and much more; we have reaſon to think ſo: But though he be full of malice, yet his power ſhall be chayned; God who hath all power in his hands, hath engaged himſelf upon all bonds, that he ſhall never moleſt his people in that which is theirs; but they ſhall *enjoy* it fully, peaceably, eternally.

In the world men loſe their Right by *death*, ſometimes by the death of the *perſon*, and ſometimes by the death of the *thing* it ſelf. Neither of theſe is there. There the *heire* lives, and the Eſtate lives; the Heire lives and his life is everlaſting; *Death is ſwallowed up of life*, (as the Apoſtle ſpeaks in the words before the Text)

ſo that there is nothing of it left. Put the caſe, there be never ſuch force in a *poyſonous potion*; if it be all taken up by one, there is no danger now left to others; ſo it is here, *mortality is ſwallowed up*, that there is no power left to it, to hurt any more.

And as the Heire lives, ſo the *Inheritance* abides; we have ſeen goodly Houſes, which have been the portion of ſome men, turned to aſhes, and heaps of duſt; this hath been often ſeen in the world.

Great revenewes, great lands have been ſubject to inundations, or to be ſwallowed up of Earthquakes: So that though the *heire* be left alive, yet his *Eſtate* may be dead. But in Heaven both the one and the other *lives*; and as the Heires are immortall, ſo is the inheritance immortall for them; and as their life is ſubject to no withering, ſo their portion is always freſh, ſafe, and in its full ſtrength; the Apoſtle makes all ſure in that one expreſſion of his.

1 *Pet.*

1 *Pet.* 1. 4. The inheritance is *reserved in Heaven for us who are kept*, &c. that is kept, and we are kept; Its called a Kingdom *that cannot be removed*, it is not subject to any such concuſſions as ſhake to pieces the the greateſt and mightieſt Kingdomes in this World. So then the right that the Saints have, and their propriety to that inheritance which is reſerved for them, is *full*, which may make their hearts exceeding glad. That is one thing that belongs to this inheritance. Heb. 12. 28.

Another is, That we have it in *poſſeſſion*; *Abraham* by a promiſe that God made to him of *Canaan*, had *a right* to it, but *Abraham* never *enjoyed* it, he was not poſſeſſed of it; the Scripture expreſſes *poſſeſſion* by a very ſignificant word, which ſignifies not only to *have*, but to have a thing *in hand*, and to be *at our feet*; *Deut.* 11. 6. And what he did to *Dathan* and *Abiram* ſons of *Eliab*, and of *Reuben*, how the earth opened her mouth, and ſwallowed them

up, and their tents, *and all the ſubſtance that was in their poſſeſsion*, in the Margine you have it, that was at their feet, that is word for word according to the Original.

A thing is ſaid to be at *our feet*, when it is ſo before us that we have free acceſſe to it; it is not hedged or locked, or hid from us, nor we from it; but it lyes open to our *enjoyment*. Not to dwell upon this: This *poſſeſsion* which the Saints ſhall have, will be alſo another ground of their bleſſedneſſe, a ſpring of bleſſedneſſe that will fill them for ever.

For in the firſt place; This *poſſeſsion* is of *all good*, Heaven is not *parted* by lot as *Canaan* was that is a type of it; but comes all unto all, and all to every one, as *all* enjoyes the light of the *Sunne*, and it is not given to this or that perſon; but every one enjoyes its light: So in Heaven we ſhall have a very large portion, for it is that which *Chriſt* hath there to live upon, who is *Heir* and

Lord

Lord of all. And it is ſo the *poſſeſsion* of all, that it comes not *gradually* but at once; a man comes to poſſeſſe his own often by *degrees*, ſomething one year, and ſomething another year; but all that whole lump of bleſſedneſs, all that greatneſſe of glory that is there prepared, comes at once into the poſſeſſion of Beleevers when they are taken into that other world.

And again it is ſuch a poſſeſſion, that it is not only poſſeſt of all, but *by all*, by the *whole* man. The ſoul poſſeſſeth, and the body poſſeſſeth: the *whole man* is inſtated in it.

Its far otherwiſe in the things of this life: here the poſſeſſion of things reacheth not *home*, throughout.

Beſides, that poſſeſſion is not meerly a *legall poſſeſsion*, that the Law accounts ſo; but it is a more *reall and cloſe* poſſeſſion: You know a man may be poſſeſſed of lands, which he *never ſaw* in all his life. He is ſaid in *Law* to poſſeſſe them, though he never was upon them; but the

poſſeſſion of the things which are prepared for the Saints is more *cloſe*, it is as the poſſeſſion of what we *eat*, and of the garments which we *wear*, &c.

And further this poſſeſſion is given them in the moſt *glorious way*; for it ſhall be given them by the *hand of Jeſus Chriſt himſelf*: Who ſhall come from Heaven to conduct them into Heaven; it ſhall be given them in the *view of all the world*; Men and Angels ſhall ſee what their portion is, whither they go, ſhall ſee them go to take poſſeſſion. It ſhall be given them in *their beſt ſtate* when they are moſt qualified, fitted and raiſed to that condition which is ſuitable and proportionable to their ſtate. It is impoſſible that we in the ſtate wherein we now are, ſhould be poſſeſſed of Heaven, of that portion. But that ſhall ſuffice for the ſecond thing that belongs to this enjoyment, namely poſſeſſion.

The *laſt thing* which belongs to enjoy-

enjoyment, is fruition, or reception of the fruits of that portion; it is not meerly to *have* the Land of *Canaan*; but to reap the *fruits* of *Canaan*, to eat of thoſe rivers of Oyle, and thoſe fat things which that Land yeildeth; indeed what a man doth not ſo enjoy, is not in a ſort his own. In *Deut.* 28. 41. Obſerve the language of the Holy Ghoſt, *Thou ſhalt beget ſons and daughters; but ſhalt not enjoy them, for they ſhall go into captivity*; thou ſhalt not enjoy them; in the Margine it is, *they ſhall not be thine*; You know children ceaſe not to be their Fathers in point of *propriety*, becauſe they are carried away captive; but becauſe a man hath no *fruition* of his children, God accounts it as if he had them not; In Heaven there will be a fruition of good things *throughout*; you ſhall not only be in Paradiſe, and *have* the tree of life in the midſt of it; but you ſhall *eat* of the fruit of the tree of life; you ſhall not onely be *with Chriſt*, but you ſhall *enjoy Chriſt* as

a man enjoyes his friend: you ſhall not only *ſee* the Well of life with your eyes, but *drink* of the waters of life and know their ſweetneſſe; this fruition is that which alſo contributes in the higheſt to the bleſſedneſs of that ſtate, you ſhall ſee it in the conſideration of theſe two things.

The good things of the life to come are *exceeding great*; We ſhall not only enjoy the things of God, but *God himſelf*: God doth not cut out a life for his people *out of himſelf* as fathers do to their children; but he reſerves himſelf to his people as a *ſpring* of life, and the great object of their bleſſedneſs; ſuch an one he is that hath the greateſt *varieties* of contentment, becauſe he is all good; you ſee you pick up your life in this world from many things; you receive from your garment ſomething, from your food ſomething, from your friends, *&c.* every thing contributes ſomething towards your life: Now God is all that, which all

all theſe are ſeverally, and much more then all; And though he be but one good, yet he yeilds *infinite variety* of contentment, that as you have ſome content in one thing, and ſome content in another thing in this world, ſo you have many contentments, and all in one God. Your reward is great ſaith *Chriſt*, or *manifold*, the word will bear both; it is great in *excellency*, as well as in *variety*; We ſee there is an order of good, there's many degrees of it in this world, and one excels another; and what ever we account beſt, that yeilds much to us; But now what an infinite diſproportion is there between theſe things, and him that is goodneſs it ſelf, that puts drops of goodneſs into every thing, that made the light good, and every creature good? There muſt needs be an excellency and tranſcendency of goodneſs in Him; for He that made all ſo, muſt needs be more Himſelf. And there is a greatneſs in *quantity*, there's but little here; put all together, it comes

Mat. 10. 5. πολὺς

comes to little; and the truth is, when you have plucked many fig-leaves, you can but make up a patch'ed garment to cover you: No man is content with what he hath, becauſe he hath not *enough*; But in that ſtate is full contentment, there is abundance; *At thy right hand is*
Pſal. 16. *fulneſs of joy and pleaſure for evermore*; yea, this great object of our bleſſedneſs ſhall not only be *preſent* with us, but will ſo *pour out* himſelf upon his people, that there will be his gracious and glorious preſence, with a ſweet and plentiful *effuſion* of himſelf upon the ſpirits of his own; as the *Sunne* is not only in our eyes, but it communicates and ſends forth his *influence* to us, and to every thing for us; good lies here in the creature as gold in the *Myne*; it muſt be *digged* out, and we come with a great deal of difficulty to get the kernell. There is no relation in the world ſo happy, but there muſt be ſomething done to fetch out the ſweetneſs of it; there is no *condi-*

tion

tion but it puts men to labour to make it yeeld them fruit; all things are like the *Earth* that must be manured and ploughed; But goodness in God is like water in the *fountaine*, and like light in the *Sunne*, that we do not fetch out, but it comes forth, gives forth it self freely; God will be eternally filling with streames of goodness His people whom he will make blessed in the enjoyment of life with himself: We see he gives out something here, and that little that his people have in this World, Oh how sweet is it? *David* had rather sit on the threshold of the House of God, and pick up those crumbs that fell from Heaven, and take in the drops and dewes of those rivers of joy, then sit as a King upon the throne in the midst of all his glory.

We have something now as the Apostle sayes, *we are partakers of the benefit.* Something we have of that good here, but exceeding little, but for the state of our *Minority*, 1 Tim. 6.

As

As the children of Princes have but what is *convenient* and ſuitable, and proper for the education of the children of Princes; But what difference is there between a fathers communication of good to his child, when he is come to a fulneſs and *perfection of age*, and his giving out himſelf to his child when *wrapt in clouts*, and in the Cradle; This is our condition, here we are but *Infants*; therefore if what we receive in this world, be better then all the world beſides, if it were ten thouſand times better then it is: how excellent will that *effuſion* of God upon his people be in the world to come? Great is their reward, becauſe he on whom they live is ſo great every way; and as he is great, ſo they ſhall be great alſo. The *capacities* of the Saints ſhall be raiſed and enlarged, and there will go exceeding much more by farre, to fill them there, then what is needful to fill them *here*; Their *paſſive capacities*, that is the powers by which they receive what is

is communicated and tendered to them, that are as *veſſels* that may be filled, theſe capacities are enlarged: there is a narrowneſs and ſcantneſs in them in this world, which ſhall be removed there.

And in their *active capacities*, they ſhall be enlarged too, ſo that we ſhall be able to *draw more*; our deſires ſhall be higher, fuller, ſtronger then they are in this world, or can be; we ſhall ſuck ſtronger of the *breſts of conſolation*: what a happineſs will this be, when the ſtreams ſhall *run full*, and the *capacities* of men in the ſtate of glory ſhall be enlarged to the full? Indeed as I have ſaid in the other point, God hath prepared things ſo great, that he is put to it, to make His Creature anew, becauſe thoſe *old bottels cannot hold that new wine; who hath wrought us to that very thing*, ſaith the Apoſtle: So that there the *fruits* of their poſſeſſion which they ſhall receive every way conſidered, are *very great*; the comings in of the Saints in that ſtate of theirs in the other

other world, are very glorious.

And as they will be great, ſo they will be continuall; and that is a great addition to their bleſſedneſs, that it ſhall continue without *alteration*. A mans inheritance oftentimes *degenerates*, and land that was good, groves lean and faint; the ſame tree yeelds not ſo good fruit one year as it doth another: But here is no alteration, but the fruit is always *full* and in *perfection*; and what ever it is that flows from God to his People, it ſhall be all the ſame without all change.

Again, it ſhall be continuall without *intermiſſion*, not like lands and trees that bear one year, and not another, but faile ſometimes: But here, if you get to Heaven, your incomes ſhall be without all ſtop and failing: Nothing is more conſtant; in that, *Revel.* 22. 5. which divers underſtand of the Church in this world, *There ſhall be no night there.* You have light here, but not without *intermiſſion*; you have day, but you have night too: but there ſhall be all

all light, one constant state of blessedness. And again though this their state shall be continual, yet there shall be no *nauseating satiety*; as you know the Children of *Israel* loathed *their Manna*; What nothing but this light *Manna*? this light bread? their soul loathed it. Here in this world we are sometimes apt to be wearyed with things, from their own *emptiness*, and from the *difficulties* that are mingled with the enjoyment of them; that though there seem at first to be contentment in them, yet when the whole matter is cast up, they are rather *incumbrances*, because there are so many hardships hang upon them: But Heaven is a state that is full of happiness, there is no mixture of bitter and sweet; there is no darkness in this light, but all is good and pure, as God Himself is.

Here in this world, we are sometimes wearie of things, by reason of the *vanity* and *impotency* that is in *our selves*; so that we change when

the things change not; hence it comes to passe, that that pleaseth us one day, that doth not please us another day; because of that *mutability* and fleetingness, that is in these unstable natures of ours: But in Heaven our bodies and spirits shall be *tuned* to that condition and state, so that there shall be a perfect *harmony* eternally between the Saints and their portion; So that they shall be always full, and that fulnesse shall be sweetnes; they shall be hungring, and yet without pain; hungring, and yet always full.

So you see now what the *enjoyment* is, and wherein it lies; *viz.* in three things. Propriety and a right to the things; this propriety is free and sure. It lies in possession, and a having of the things themselves, having all, and all at once; a having of them with the whole man, a having them without all change and interruption: Likewise it lies in fruition, and reception of fruits, which are great and continual.

Me

Methinks it should be a great sadness to hear of so great things, without some comfortable evidence, that they shall be ours. We have heard a great deal of what things the Saints shall know, and their eyes shall see; and you have heard now what enjoyment they shall have of the things that are prepared: Is not this better then the world? better then your lusts. Shall there be any amongst us, like *prophane* Esau, *that sold his birthright for a mess of pottage*, that shall bid farewell to God, and to eternity? that shal say to *Christ*, keep up thy portion to thy self and for thine own; let who who will live with thee and with Angels in thy Kingdom; Let my portion be among the *swine* in this world, that I may feed on *husks* with them. This is the case of men, that will walk in the counsels of their own hearts, and seek the fulfilling of their own irregular desires; This is that which will barre them out of this blessed enjoyment, which is prepared for those that by faith have an interest in *Jesus Christ*.

CHAP. VI.

The Sight and Enjoyment of future Bleſſedneſs is the Portion of them that have the Image of God.

Luke 12. 20

NOw then, as in another caſe it was ſaid, *whoſe ſhall theſe things be?* So it is ſeaſonable and neceſſary for us to put the queſtion, Who ſhall enjoy thoſe things that we have ſpoken of? it being a Queſtion that is ſeldom put, and more ſeldom anſwered. Many never ſo much as ask themſelves upon what they ſhall live in the other World; and many again, though they cannot avoyd the *queſtion*, yet ſhift the Anſwer, and can be contented to leave the matter undecided; and ſo live dubiouſly, and dye anxiouſly, and periſh eternally.

nally. Now then the Queſtion is put, and I'le give you the Anſwer to it; Who they are for whom theſe excellent things are prepared?

In a word, take it thus. They who are *conformed unto God*, and who have received the *Image* of God. The receiving of this *Image* gives *two things*, which ſecure a man that hath it of that eternal Life.

One is, a *Right* and *Title* to it.

The other is, a *meet power for the receiving and enjoying* of it.

1. *A Right* and Title, that muſt be; for Heaven is not given to any, but to thoſe who have a Right to it. Now the *Image* of God gives this; for by this we are *his*: and it is the Apoſtles reaſoning, 1 *Cor.* 3. 21. *All things are yours; for you are Chriſts, and Chriſt is Gods*: And *if Children*, ſaith the Apoſtle, *then heirs*. In *unequal* Relations Nature hath put the inferior parts in a ſtate of dependancy upon the ſuperior, and hath put upon the *ſuperiors* a Law of Obligation towards the inferiors. Among Rom. 8. 17

all *Relations* natural, that of the *Father* and *Childe* is the closest. And where relation is *nearer*, there the bond is the more *firm*: So that a Childe, as a Childe, hath *naturally*, and not by the *voluntary* disposal of the Father, an *Interest* in the Fathers Estate. So when we become *Children* by being born again, and so conformed to God by receiving his *Image*, this doth confer on us a *Title* and sure Right in the Inheritance. A Father stands obliged, not onely in point of *Honor*, but by the Law of *Nature*, to receive his Childe: And because the Contemplation of this is matter of much refreshment, let me tell you there be these *four things* that are as so many Springs of Comfort, and do secure those that believe, that have received this *Image* concerning their Inheritance.

1. Where there is this *Relation* between God and Man, there is a *sympathy* between them, a *mutual* sympathy: As the Childe hath imprinted upon him a *tender sense* of the

the Fathers favor, disfavor, presence, absence; so the Father also hath imprinted upon him such *affections* and dispositions as are suitable to the state of the Childe. What Father is there, that, if his Childe be well, is not rejoyced? if ill, feels not sad impressions of his Childs sufferings? It was the speech of *Bernard*, *No Father is like our Father*, nor hath that goodness that he hath. It is true, that Passion and Affection are not properly in God; but we say he is angry, when he doth that which one that is angry doth: so he is said to be compassionate, when he doth those things that Compassion in Nature doth produce, and in this he is *transcendent*: in all their afflictions *he is afflicted*. There is a *sympathy* that attends the Nature of Man toward all of his *kinde*; *Pharaohs* Daughter, when she saw *Moses* a Childe, and a stranger, and weeping, *had compassion on him*: But there is a *stronger* sympathy between the Father and the Child, and there is the *strongest* sympathy

Tam pius nemo, tam pater nemo.

Isai. 63. 9

Exod. 2. 6

pathy in *God*; for Reason tells us, that qualities are active according to the *subject* in which they are: Fire in Straw is not of that strength as fire in Steel: The Nature of *Man* is not capable of that Compassion that is in *God*: And Reason tells us, That those things which are in the Subject by *nature*, are more eminently there, and in a more transcendent way, then those that are by *Participation*.

God is the *Fountain* of all Love, and of all Compassion, it is by *Nature* in Him; Love is his Nature: In Men and Angels it is onely by *Derivation*; yea the Man Christ Jesus hath it by Derivation, as the Apostle *Heb.* 2. 17. that *He might be a merciful High Priest*: The Latin Translation hath it, *That He might be made a merciful High Priest*; But God is so by *Nature*, merciful, full of compassion; that is, His Name, and Nature are *all one*, therefore it is more *abundantly* and transcendently there. So that thus we may

Ἵνα ἐλεήμων γένηται. *ut misericors fiert.*

may *reason*: *God should not enjoy himself*, nor be blessed, except those who are His, and to whom He bears such Compassion, *be blessed too*. He *wills* their good, and if it be not well with them, He hath not His *will*.

A second thing is, That between the Father and the Childe there is a *great Similitude*: Similitude is not always the *cause* of Love, but it is always a *thing fit* to be loved, and a thing that is apt to move Love. God doth not first love, because He findes those whom He loves to be like Him, but He makes those like Him whom He loves; and He loves them whom He hath conformed to Himself. There is not that *similitude* between the Father and the Childe, as is between God, and those whom He hath begotten to Himself: In a Childe there may be many things wanting, which belong to the perfection and excellency of the Father; the Father may be wise, strong, rich, &c. and these things may be wanting in the Childe. But now whatsoever it is (that

(that makes to the perfection of the Creature) that is in God, there is something answerable to it, some Image and Similitude of it, in those that are begotten of Him; and if a *natural Father* likes his own *image*, and loves it, in the Childe who is begotten of Him; how much more doth *God like* the Image of Himself in those which are begotten to Himself! That's a second thing.

A third is, That in the very *nature* and state of a Childe there is *indigency*: We come *naked into this World*, saith *Job*. No Creatures more destitute then the children of men; and who should relieve that poor Infant that is not able to help it self, but He by whom it had its Being? There is no Creature that is more impotent, then a Childe by nature. Will God bring forth into Being a *new Creature*? Will He form such a thing in a state of *impotency* and *indigency*, and not look after it? Nature hath taught all Creatures to be active in this: and the Apostle tells us, That

He

He is worse then an Infidel that provides not for his own: How much more shall the blessed God, the Father of Glory, take care of the well being and blessedness of those whom He hath begotten? And not onely take care of them, but in *proportion*; and that not onely to their *necessities*, but to their *state and relation*. A Prince doth not discharge the duty of a Father in meer feeding and clothing His Childe; but He wrongs His Childe, if He do not maintain Him in a state *suitable to His Relation*. It is the Glory of God, and the unspeakable Comfort of Believers, that God is obliged to His poor Creature, the thing that He hath begotten, to maintain it, not onely in *Being*, and *well-being*, but in such a *state* as is answerable to the *relation* of a Childe to the blessed God. 1 Tim. 5. 8

A fourth thing is, There is in a Childe *expectation:* The life of a Childe is a life of Hope, *He walks by Faith* indeed, by a *natural Faith* and

and dependance upon His Father: Such an expectation it is, as is not meerly a *looking* for, but a *wishful* and *heart-affecting expectation* from His Father; such as strikes home upon the Fathers bowels. What *heart* of a Father is so obdurate, as not to be pierced to the quick with the earnest looks of His Childe in misery? yea, though He do not speak, but by signs craves and begs something of those mercies that are His, and are layd up in His Fathers Heart for Him? Now the life of those whom God hath begotten to Himself, is much more a life of Hope and *expectation*: He hath not begotten us in this World to the *possession* of that fulness, which He hath layd up for us, and intends to give us, but He hath (saith the Apostle) *begotten us to a lively Hope.*

See this in the very *Beasts* of the field; when the young one cries after the Dam, the Dam understands the *language* of that little Creature; and is under the force and power of natural

tural affection to give out to the subsistance of it: How much more shall not God, having placed His people in such a way of Hope, in a begging condition, refuse to open when they knock? He cannot shut his Ear when they call. I may safely say, He *cannot* deny them when they speak, nor withhold when they come to Him; for He stands in the *Obligation* of a Father to his Children. Now here is the end of that which I speak, to put you upon the Consideration of this thing; Whether you have received that *Image* and conformity to God; for Heaven is given to none else. Take things that are in a degree *beneath* you, or in a degree *above* you, and these cannot be *Heirs* to your estates. *Angels* cannot, they are above you; *Unreasonable Creatures* cannot, they are beneath you: both are incapable. So that *onely* those that bear your *Image*, that have the *same* Natures you have, can inherit your Estates: Nor can any enjoy that *portion* which God hath prepared in the World to

come

come, but those who are *conformed* unto him, being *made partakers of the Divine Nature.*

A second thing that it brings, is, *a power both of acceptation and enjoyment* of those things; both are necessary; so necessary, that Enjoyment is impossible without them. There must be a *power* of acceptation, and *most* acceptation, that is with *joy and thankfulness*: God stands upon this; you have an Example of it in them: in *Acts* 2. 41. *They received the Word gladly*, with all their Hearts: So 1 *Tim.* 1. 15. *This is worthy of all acceptation*, saith *Paul*: As when one that is *most welcome*, and most in Honor, comes, he is received into the *whole* House, *all* the Servants of the House attend him; what ever is in the house is at his service; He hath *all acceptation* and entertainment that is possible. Such must be our entertainment of the Promise of Eternal Life; it must not onely be received, but *embraced*, as the Apostle speaks of them in *Heb.* 11. 13.

Ἀσμένως ἀποδεξάμενοι.

Ἀσπασάμενοι.

God

God gives these spiritual Blessings, these everlasting good things, to his people, not as we lay *Gold* or rich Colours upon *wood* or *stone*, which have no *appetite* or desire to them, no *sense* or use of them: But he gives them out, as we give *Bread* to those that are *hungry*, and as we give *Gold* to those that are in want, who *desire* it, and close with it, and thankfully accept and entertain it. Indeed if these things be not look'd upon as things worth the having, and the heart be not called out after them, they would not be matter of Happiness, nor things upon which our life could be maintained with Blessedness. So neither could his love to him, by which he aymes at his own exaltation, nor his Love to the Elect, which intends their greatest Joy, be satisfied.

There must be not onely a *passive*, but an *active* receiving of them, as you have the Example of those in *Heb.* 11.11,17. at vers. 11. Through Faith *Sarah received strength to conceive*

ceive ſeed: Sarah received ſtrength, but ſhe received that not by any act of hers, nor by any power that ſhe had; ſhe received it as a thing given her by divine Power; ſhe was onely the ſubject of it, ſhe did nothing towards it; but it was meerly the work of divine Power in her, when ſhe was quickened in that dead ſtate by reaſon of years. And at verſ. 17. it is ſaid concerning *Abraham*, That *He received the Promiſe*: He was not here meerly as a *veſſel*, wherein water, or any ſuch thing, is poured; but he had an *active* power given him, by which he *cloſed* with the Promiſe that was ſet before him: So God expects there ſhould be ſuch an active cloſing of the Will with the things prepared in the World to come. God deals with us as with *Underſtanding Creatures*; He overcomes us, and draws us by thoſe *Loadſtones*, the goodneſs and excellency of thoſe things, which he propoſeth to his people; that ſo by the ſight of their need, and the worth of the things themſelves, there

may

may be a *rational* and *vital* motions of their ſpirits towards them. God gives not Heaven to any *againſt their wills*, as Hell giveth; all that come to Hell, come againſt their Wills; but none go to Heaven againſt their Wills, but it is that which they accept with *all acceptation*. Now we cannot *accept* of theſe things, except we be *born again*, and have the *Image* of God upon us; there muſt be a new Nature: For there are theſe *two things* neceſſary to the receiving of theſe things.

The firſt is a *conveniency* and agreeableneſs between our *Natures* and the *things* themſelves: for where there is *contrariety*, there is *repugnancy*; no entertainment, but oppoſition: We fly from that which is againſt us, or ſuits us not. There is a certain *compaſs* of things, which are the life of every Creature, beyond which it cannot extend it ſelf; onely in that *compaſs* lies things ſuitable: out of it all things are unproportionable and unanſwerable to the ſtate of

Contraria ſe mutuo expellunt.

that Creature. Put a fish out of the water, the proper bounds that God hath set for it, and there is nothing above it, or beneath it, but what is unsuitable, yea destructive to its state and nature. Now there is an *unsuitableness* in the nature of man being *corrupt*, a disagreement to the matter of blessedness; Blessedness, as is in the *enjoyment* of God; and no man can be willing to receive it of himself. We do not reason thus, *This man* never did so, therefore he cannot do so; But thus we may reason, *No man ever did* such a thing, therefore no man can.

Another thing that is necessary to that *acceptation* we speak of, is understanding, a right understanding; for this Acceptation is an act of *judgment*, and so requires a power to discerne and judge, and to fetch the *reason* of its motion from the *nature* of the thing. A man when he hath an offer of gold made to him, receives it; but if you tender him a *serpent*, he refuseth it; because he acts

acts out of *judgment*, yet discernes between things and things, what is good for him, and what is not. So that a man must have *understanding*, and that we have not of our selves: *The natural man* saith the Apostle, *receives not the things of God, but they are foolishnesse to him*, 1 Cor. 2. 12. Why so? Because either he doth not *beleeve* that there are any such things as the Gospel speaks of, and nature stirs not after things that are not believed, its a folly to perswade it; Or if they do beleive that there are such things, they are not convinc't of their *worth*, they cannot acknowledge their *excellency*, though they do their *being*: So that they account it a foolish thing for a man to adventure himself to the displeasure of the world, and to all the consequences of it for things that will not profit. True knowledge is the gift of God, 1 John 5. 20. *He hath given us a minde to know him.* And the new Creature is *created in knowledge*, or unto knowledg, as the Apostle speaks

*Ἀνακαινούμενον εἰς ἐπίγνωσιν.

in *Coloſ.* 3. 10. That ſo it may be able to act with reaſon and *judgment* towards its proper object. Thus then, till men have this *image* of God, they cannot receive, and give Acceptation to the things of the Goſpel, which are the portion of Beleevers.

The *other power* that this Image of God gives to Beleevers, *is a power of enjoyment*; the reaſon of this, and the impoſſibility of mans being able to enjoy God without it, you had before in the grounds of the former diſcourſe: But only this I'le add; There be *two things* neceſſary to the enjoyment of that bleſſedneſs.

1. One is a *diſpoſition* to live in God, a nature fitted to live in God, as the Child lives in the Father. In the Father the Child hath food, rayment, ſafety, it hath *all* in the Father, and the Father is to him his life. Now as nature hath formed the Child to this *kinde of life* in the Father, ſo the *new nature* formes thoſe that are begotten of God, to live

live upon God: So that what others have by here and there, They that believe have *all in God*; they look on these things while they are amongst them, as of *use* to them; but they apprehend the departure of these *no loss*, because they see they have *all in God*: Now this no man can do, that hath not received this Image.

A *second thing* necessary to this enjoyment, is, *a spirit fitted to subject to the law of that state.* There is no *condition*, no good dispenc't in this world to the Creature, but *under some law*: And that most visibly appears upon *rationall* Creatures, *Angels* and *men*; they have a law which attends all their good, whether they have it in *hand* or in *hope*, and it is a *high law*, a law of the highest, obliging and binding them to duty, in the enjoyment of their greatest good: we are obliged *here* to all obedience and well pleasing; but our obligations will be *multiplied in heaven* when we come to a more full and perfect

enjoyment of God: So it is not possible that he that is not formed to a *subjection* to the law of that blessed state, should come to enjoy it; *he that is in the flesh*, saith the Apostle, *cannot please God*, Rom. 8. 8. and it is not only because God *will not* be pleased with him; but because he hath *no disposition* to do the will of God; *The wisdom of the flesh is not subject to the will of God, neither can it be*, Rom. 8. 7. This shall suffice for that rule of judgment by which you may see whether you are such as shall enjoy this Inheritance, that have a well grounded hope of enjoying that blessedness which is reserved, if you have received this Image of God; without which it is impossible to enjoy blessedness; and it is impossible also with it to miss of it, because God hath so *inseparably* conjoyned the one and the other.

CHAP.

CHAP. VII.

Pauls vehement desire to be with Christ, is transcendent to the common pitch of Beleevers; is therefore their pattern, not standard.

THe second thing expounded is, That all that beleeve have a *desire after the enjoyment* of those things that are prepared of God for them.

This riseth from the very *scope* and spirit of the Apostles discourse in this place; he saith in *vers.* 2. *In this we groan* earnestly, desiring to be clothed upon with our house in Heaven: And gives this the reason of his dissatisfaction of spirit in his present state: that though he walkt by faith, yet he *he had not the sight of things.*

All that believe *desire* this: It is to be acknowledged, that the instance in that Text is *very high*, and may in all likelyhood transcend the measure that Christians ordinarily attain to: Notwithstanding I shall make it appear, that he is no Christian, nor hath a spark of Faith, that hath not a *sincere desire* of this: The instance I say is *high*, if you consider the expression the Apostle useth at *verse 2. we groan*, the word hath *weight* and force in it; it is used in Scripture sometime to express *desire*, and vehement desire; so in *Rom. 8. 23.* We that have received the first fruits of the spirit, *groan for the adoption of the sons of God*, that is, we earnestly desire it: somtimes the word in Scripture is used in case of *heavinesse*, and grief, as in *Heb. 13. 17.* the Apostle bids them have a care to walk so, that they that had the oversight of them might fulfill their work with joy and *not with grief*. The Apostle was so filled with *desire*, that he might be in the other

Ἐν τούτῳ στενάζομεν.

Μὴ στενάζοντες.

other world with Christ, that he sate *grieving*, that he was here below; and that he was not made as blessed as *Abraham*, *Isaac* and *Jacob*, by being in the presence of *his Lord*: yea the word is used sometimes to import *displeasure*: as in *James* 5. 9. grudg not one against the other; it is the very word here; the Apostle was not pleased to be in the world, it was a thing that suited not with His spirit; but that which pleased Him and liked Him most, was to be with Christ; and the Apostle doth not only use such a word, but He *heaps words*; He saith afterwards, *we groan being burdened*, which is rendered in 2 *Cor.* 1. 8. by *being pressed*; we were *presse̊d above measure*: the Apostle apprehends himself in the case of a man in a very great strait, and he had such a desire after Christ, as a man hath when his soul is straitned and pressed with pain in an evil condition. This word burthened imports a *charge* also, any thing that is heavy: *That the Church be not bur-*

Μὴ στενάζετε κατ' ἀλλήλων.

1 Tim. 5. 16

Μὴ βαρείσθω ἡ ἐκκλησία.

burthened, not charged; it is the very word in the Text.

That as a man that lives at a very *great expence*, is *weary* of his condition, and poor man he sighs and groans, to have more enlarged means, that he may not thus go burthened with care and sorrow; So the Apostle desired that He might come to live more sweetly, as He knew He should if He were with Christ, &c.

Εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν κύριον.

The Apostle addes, we are *rather willing*, or approve and like of it better, or are better pleased with this, to be *absent from the body, and to be present with the Lord.* The force of it is this, I have considered well of the thing, I know and have seen something of the glory of this world, I know I must passe through great straits, through death it self, I must have this body torne and rent off from me: Notwithstanding upon the whole matter considered, we are *rather willing* to go out of these bodies that we love so dearly, that we may be with the Lord. The

Apo-

Apoſtle was of a very *excellent* and raiſed ſpirit, the man was ſwallowed up of *Immortality*, he was exceedingly taken with *Jeſus Chriſt*; This inſtance is ſet here not as our *ſtandard*, but as our *patterne*; not as that by which Beleevers ſhall be *judged*, but by which to *provoke themſelves*; It tels them what they ſhould be, and in their meaſure, what all are that do beleeve; It is good to look at our *Rules* and patterns, not only as they are preſented with great *indulgence*, when we are upon ſelf judgment; but to look on them in their *higheſt elevation*, when they are propounded for *imitation*. As this inſtance here, is not ſet as a *ſtandard*, by which all Beleevers are to be *tryed*; yet every one is obliged, and upon many reaſons engaged to have a very diligent eye upon it, as upon other *examples* and *patternes* of the like raiſedneſſe. Ile give you a breif touch of the great advantage and neceſſity of caſting and keeping our eys upon theſe tranſcendent *patternes*.

This

2. This is a most effectual way to *discover our poverty*, and low condition, when we look upon the fulness of God, and the raisedness of spirit in the most eminent Saints upon record. When Christians compare themselves only with those beneath them, they may soon work themselves into a fools paradise, and think themselves something, when they are next to nothing: A little hill compared with a Mole-hil seems very great; but compare that with a great swoln Mountain, and that is but as a Molehill to it.

Further, the minding of the highest patterns and examples *gives us great encouragement*; because it shews, there is a *possibility* of so execellent a state to be attained by us. What would a good man rather chuse then this, to be so separated from this present world, that he might *live in God*, and to have that *victory* over himself, and those things that were wont to be snares and temptations in his way; that he might walk with

God

God with a perfect heart? Now these examples and patterns are set before us in the Scripture, that we may know it is possible that we may be raised to such a condition.

Besides, This will keep us *from resting* in that whereto we have attained to. We read of some that could not sleep when they thought of the *Trophies* of other *worthies* that went before them: The highest examples are very quickning, and provoke strongly to *imitation*; Observe the Apostle, Therefore as ye abound in every thing, in Faith, in Utterance, in knowledge, and in all diligence, and in love to us, see that ye abound in this grace also: I speak not this by commandment, *but by occasion of the forwardness* of others, and to prove your sincerity, and the truth of the naturalness of your love. 2 Cor. 8.7 8,9

The Apostle enforceth on them the example of the *Macedonians*, who had in a very high degree expresst their charity to the poor Saints at *Jerusalem*, and saith he, *took occasion*

sion from thence, to whet them unto the like mercifulneſs; And he doth not leave them there upon that example, but he winds them higher in the words following, *For ye know the grace of our Lord Jeſus Chriſt, that though he were rich, yet for your ſakes he became poor, that you through his poverty might be made rich.*

Τοῦτο γὰρ ὑμῖν συμφέρει. He would have them look upon the excellency of the Spirit of Chriſt, and ſaith, *herein I give my advice, for this is expedient*, or profitable for you. Nothing is more advantagious to men, then to look on thoſe *appearances of God*, which are in *eminent* examples, upon record: They keep men from reſting in that whereto they have attained.

Again, it will be an *Argument of our uprightneſs*, when we are willing to lay the higheſt patterns before us; *Truth* aimes at the *higheſt*, ſincerity doth not bound it ſelf; The Apoſtle in *Philipians*, cap. 3. had his heart and diſpoſitions ſo enlarged, that by his good will, he would reſt no

no where, till he attained *to the resurrection of the dead*; that is, to live their lives, and to have the same affections and dispositions which they have in the other world.

Further, The serious beholding of these excellent Patterns, *leaves behind them the seeds of life*; Good men when they look upon the *examples* of *Christ*, and those that tread in the steps of *Christ*, do not look upon them as meer *liveless statues*, but vigorous objects; upon such things that are appointed as an *Ordinance* for the conveying of spirits to quicken and strengthen them; *Looking unto Jesus*, saith the Apostle *Heb.* 12. 2. He propounds that as a means to strengthen them in the midst of all their sufferings; As the *Israelites* looked to the *brazen serpent*, being a divine appointment for the conveying of good to those that beheld it, and it restored them to health: so this looking to Christ and to these worthies of *Jesus Christ*, doth also leave a *quickening* and enlivening

upon

upon the ſpirit, it is of great advantage for you; you ſhall gain this way; *by beholding the glory of the Lord we are transformed*, ſaith the Apoſtle, *from glory to glory*; And the more you get, the better it is for you, your way will be the ſweeter; it is the *diſproportion* of ſtrength that makes a mans work *heavy*. A ſick man makes his journey with much difficulty; a man in ſtrength ſings in his travels: The more you have of God, the greater will be your *teſtimony*; things ſmall in being ſpeak little of a tender thing that is coming up; you ſcarce know what it is, what to make of it; when it is grown, then you know; when things are tender, you can ſcarſly diſtinguiſh one plant from another.

2 Cor. 3 latter end.

Once more, we *owe the utmoſt* of all that conformity to the minde and will of God, in all our ways which either the primitive ſtate or our rule in their greateſt height, or any patterne or example ſet before us, in their higheſt perfections, do call for

at

at our hands; I ſay, *we owe* all this to God, and therefore we ſhould be caſting our Eyes upon thoſe things, whereby we may work our ſelves day by day into more fitneſs to fulfil that whereto we are called.

The Example in this place is tranſcendent, therefore I ſhall paſs it over as a thing tranſcendent; onely I'le give you this account, That there were theſe *four things*, which the Apoſtle had, that made him outſtrip and go beyond the *common* ſize of Chriſtians; if not then, yet at leaſt in theſe days: I ſay, if not then, becauſe that in thoſe days there was a more plentiful *effuſion* of the Spirit upon Believers then there is now, in ſo much that frequently God ſealed up the acceptations of men by an extraordinary portion of his Spirit given to them. The four things are theſe:

The firſt is Light: in this the Apoſtle excelled; He expreſſeth it thus; *who hath abounded toward us in all wiſdom and Underſtanding*. God had

largely and liberally given out the Knowledg of Himself to him. Now we know that the more the things of Eternity are revealed, the more effectual and powerful they are in their attraction and drawing of the heart to them; for they move not the heart at all, but by the *mediation of divine Light*. It is all one to a blinde man, whether there be a Crown and a Jewel of incomparable worth before him, or a chip and peece of earth; but it is the *discovery* of things that makes them take hold according to their nature and worth.

The *second thing* is, the *deep taste* that the Apostle had of the things of the World to come; it is that taste and sense of things which the Apostle speaks of, That you may abound in all knowledg, and *all judgment*; that word may be read in *all sense*. When as God communicated Mysteries that were of high concernment to *Balaam*, he had *no taste*, or not an effectual taste of them; but he delivered them as *Cooks* do meat, which they

Phil. 1. 9. Ἐν πάσῃ αἰσθήσει.

their dreſs for the Maſter of the Family, and Friends, and children; but themſelves taſte not of it. But the Apoſtle *Paul* had a *deep taſte* in his ſpirit of the things that were revealed to him; and the taſt was the better, becauſe he had them at the *Well-head*: for he had the knowledge and diſcovery of things by *immediate Revelation*; which as it had much light, ſo it had influence with ſtrength.

3. *Beſides* that, He had a *high degree of Sanctification*. Sanctification is the fitting and forming of men in this life to a ſtate of glory; Who hath formed us to this very thing, ſaith the Apoſtle in Verſ. 5. of this Chapter. Now as a thing is *more formed* to its end, ſo the *propenſion* of it is more abundant towards that end. A *Childe*, the more it is formed and perfected in Nature, the more ſtrongly it makes after the things of a man. You ſee that the *fruit* in the bud by degrees it breaks the bud, and comes to bloſſom, and it throws off the flower, and puts it ſelf forth in

its own form, and ceaſeth not till it comes to its end. The little *ſeed* in the ground lies for a time like a dead thing; but as it is fitted in Natures *work-houſe* for its end, ſo it breaks the ſhell and the earth, and forceth its way out, and ſo hath a tendency increaſing towards its end.

The more *holy* any man is, the more *ſtrongly* he is carryed out after God, becauſe Sanctification is the fitting and forming of him for God; and herein the Apoſtle abounded.

The *fourth thing* is *Aſſurance*; the Apoſtle excelled in this. Concerning *Aſſurance*, if I may ſpeak my Heart, I do it with grief and ſadneſs; It is a thing that is much talked of, but little know; ſo that I am perſwaded there is not one good man of fourty, that hath attained to an Aſſurance, that his name is writen in the Book of Life, and that Heaven is his Portion. I may in due time take an occaſion and ſeaſon to ſpeak of that ſtate, in which God holds his people here beneath the fulneſs of that perſwaſi-

ſwaſion and aſſurance, ſo that they lie laboring, tugging and toyling under, longing indeed for it, but yet under the preſſure of many fears.

But at preſent let me but hint, that there is a very great miſtake certainly, to think that *Faith is Aſſurance*, which ſome aſſert. Will you ſee a little into the thing? and I'le touch it very briefly, but as a thing by the way.

1. Without *Faith* no man *can be ſaved*, but without *aſſurance* it is *poſſible*. God never ſaid, Except thou be aſſured that I will pardon thee, I will not ſave thee: but he hath ſaid, Except thou beleeve, thou ſhalt be damned. *Heman* and others, recorded in the Scripture, were ſometimes in their way without aſſurance; and had they dyed in that ſtate, had gone to Heaven.

Further, If you ſhould ſay, that Faith is Aſſurance, a full perſwaſion that my ſins are forgiven, then it *thwarts the Scripture*; for the Scripture ſaith thus, We are *juſtified by*

Faith: it doth not say, We are justified by Assurance; because if this Faith (be it what it will be) stand in the place of the *Cause* of our Pardon, so that we must beleeve, and then shall be pardoned; to say, that Faith is Assurance, is to make Faith to be the beleeving of a *falshood*; because a mans sins are not pardoned, *till* he beleeves. If Faith then be made to be an Assurance of my sins being forgiven, it would suppose that I must beleeve that which yet *is not*. And it is that argument which some *Papists* have urged upon our Writers, which frequently have given that for the definition of Faith, a full perswasion of our sins being forgiven us.

Besides, the *foundation*, and rise, and strength of Faith is one thing, and that of Assurance is another: *Faith* builds upon the *Authority* of God speaking in the Promise, *Assurance* builds upon the *Evidences of our Interest* in the Promise; therefore one cannot be the other.

But

But further, *Faith admits of Degrees*; your Faith *grows exceedingly*, ſaith the Apoſtle 2 *Theſſ.* 1. 3. And he told them, he deſired to ſee them, and to be with them, to ſupply what was *lacking to their Faith*: but there is no degrees and growth of *Aſſureance*; for it being a *full* perſwaſion, it admits of *no degrees*. If you ſuppoſe but *one doubt*, the leaſt doubt, it ceaſeth to be Aſſurance. A man is never aſſured that hath an intermixture of the *leaſt heſitation*, or doubting.

Faith is an act, not onely of the *Underſtanding*, *but of the Will*; for it is not onely a beleeving, that what God ſaith is true, but a receiving and accepting of thoſe things and truths, or a relying upon God for the accompliſhing of his Promiſe. But Aſſurance is an *act onely of the Underſtanding*, being a full Perſwaſion, and certain Concluſion, that they are bleſſed.

Further, *Faith cannot be loſt*; it is among thoſe things that are immor-

tal. *Assurance* is a thing that is subject to *change*, and oftentimes *ceaseth*; and he that denies that, denies common experience: for we know this, that the rejoycing of the Saints is subject to clouds and damps; yea even those that have been most eminent, have been brought under fears.

To add no more but this; There be many Christians that have not those things *that are the proper effects of Assurance*; therefore there be Christians that are in the state of grace, and shall be saved, and yet not have Assurance.

What are the *proper effects* of Assurance but *high* Joy, and *all* Joy, *always* rejoycing? What is it, but walking with *all* courage, *all* patience and long-suffering, with *joyfulness*? What is it in effect, but a cheerful strong resigning of a mans self, and an abiding vehement propension of the Soul after God, and the enjoyment of his presence? such as the Apostle here speaks of, a groan-

groaning, earneſt groaning, even as a man that is burthened to be in Heaven?

In vain do any ſpeak to me of their Aſſurance of Heaven, and are not in this World but with patience and longing, more then for life it ſelf, to be in that Bleſſedneſs that is with Chriſt in Heaven: but all Chriſtians have not attained to this height.

CHAP. VIII.

All Saints deſire to ſee and enjoy Chriſt, and the Glory prepared for them.

But after all that hath been ſaid, grant that which muſt be granted, That this Scripture, which is the breathing of the Apoſtles ſpirit from ſo excellent and high a degree of

of grace, that is *something transcendent* to the ordinary pitch of Beleevers, notwithstanding the *Point* stands good, *That all that beleeve, do desire & wish in their hearts, that they were with Christ Jesus*; it is made in Scripture a mark of Christians; *Henceforth is layd up for me a Crown of righteousnes*; *and not for me only*, but for all Saints; but he doth not say so, *but for all that love the appearance of Jesus Christ.* This is sure, it is a distinguishing mark upon men: If a mans Heart come not up to this Rule, that he can truly say that he desires to be present with Jesus Christ, truly he knows not the Lord.

2 Tim. 4. 8

For, in the *first place*, consider the *efficacy of Divine Love*; the love of man is such, that it doth not always work so, as to make himself beloved where he doth love; there is a *weakness* in it, saith the Apostle, *Though the more I love you, the less I am beloved of you.* But Gods Love is of that *power* and force, that it doth work those whom he loves to a *love of him* again

2 Cor. 12. 15

again: *we love him, because he loved us first*; that love begets this. Now what a man *loves* (and so strongly as Christ is loved of those that know him) that a man *cannot but desire* to enjoy, nay what a man loves, he cannot but wish to have in *all his capacities*; he would not onely *hear* of his Friend, but *see* his Friend. A Christian would not onely hear of Christ, but see him face to face; and you know this is the very natural work of Love. The Love we should have to Christ is an *ingenuous Love*; it is not a Love that can be content to be without him: it is not a love onely to the *things of Christ*, and that happiness of the condition and state which we have by Christ; but above all to Jesus Christ Himself. Therefore, as where there is *ingenuity* and Love without corruption, there is a desire to have the *enjoyment* of the things beloved; so every man that beleeves in Christ, and loves Him, desires to be with Him: *where a mans treasure is, there will his heart be also*; they are the

the words of Christ. There will his Heart be; What's that? Not onely that a man will be *thinking* of them, but the *desire* of his Soul will be upon that thing; the heart will be lodged there, and his desires will be working towards it, that he may be possessed, and have the enjoyment of that which he loves.

Again, *All things have a propensity to the place* from whence they came. Take a peece of *earth*, that you know will work downward as much as it can, till it come to the place *whence* it was taken: So *fire* or *ayr*, that come from a higher place, will work *upward*, and you shall not be able to keep them down, but they travel with a *perpetual tendency* to the places whence they were taken. This is most evidently seen in *things that have life*, especially that have the *best life*; the *Lamb* hath naturally a propensity towards the *Dam* from which it sprang, and cannot be quiet without it. The little *Infant* naturally lives in the presence of its *Mother*: but how

how much more when this life is raised to a life of *Reason* and Understanding? and how doth one friend long to enjoy another? so that as all Rivers flow from the Sea, and return to the Sea; so it is with those that believe: That *divine* or godly *nature* in them, being from God, leaves in them a tendency towards God.

Again, all things (we know) *in nature tend to their Center*, and *end*; beyond which they cannot move: What ever the happiness of men is conceived to be, after that men do make, and cannot but make after it; for though the will move *arbitrarily* towards this or that good in *particular*: yet it moves *necessarily* towards that which is to a man his *chiefest good*. So that a believer being convinced that his happiness lies in the enjoyment of God, he cannot but breath after that very thing, and there is nothing in the world that they can esteem like it. There is a *harmony in all Saints*, and an agreement in their spirits, with that of the Psalmist. Whom have

have I in heaven but thee? and what is there on earth in comparison of thee? and whoever is not of this Consort, is none of Christs, because he is not convinced, nor hath received light, to see that his happiness is in God.

And further, all that believe *love the beginnings of that state*, which is reserved for them; the *first fruits* are very sweet, and very precious, and by the same reason, the *Crop* and the whole harvest must needs be better. If a Christian so prize the sprinkling of that water of life upon him, that he would not part with it for all the world; if when the evidences of these things are hid from him he cannot rest, but he cries & prayes, and ceaseth not, till he recover himself into his former estate, much more must his heart be carryed out after the full enjoyment of the things themselves: If the sight of heaven be so drawing, then heaven in the enjoyment of it much more.

You know the Saints in the former world, I mean of the Jews,

longed

longed after the day of Christ on earth, *Abraham* desired to see his day, he saw it *a far off, and was glad*; now judg, if the spirit of God in these holy men made them so to long after Christ in the *flesh*, how much more doth the same spirit make those that are his long after Christ in *glory*? How have the Saints prized those glances and representations of Christ, which have been afforded them? You know how *David* expresseth himself in 42. 63, 94. Ps. That *his heart panted after God*, nothing was dear to him like his being in the enjoyment of the Ordinances wherein he beheld God; If the sight of God and Christ in these discourses, representations and shadows of him, be so precious in the eyes of Saints, how much more precious is God and Christ himself? Ile say no more of it but this; The *same Spirit that is*, and was *in Christ on earth, is in all the Saints*; the Scripture says so, *If any man have not the Spirit of Christ, he is none of his*. It is the *same* spirit that moveth, and acts in the *foot*.

John 8.56

עדן *pro siti clamavit.*

Rom. 8,9.

foot, that acts in the *head*; Look then, what ever the Spirit of Holineſs in Christ did work, it doth work the like effects in proportion in thoſe that are his. Now *Christ* when He was in the World, did long to be with his Father; rejoyced very much when the time came; You know how He prayed, and often expreſſed himſelf in this: Therefore judg of your ſelves by this; If any man have the Spirit of Chriſt, he muſt in ſome meaſure alſo deſire to bee with Chriſt.

This ſhall ſuffice for the demonſtration and ſetting off of this truth, That every one that believes in Jeſus Chriſt, doth deſire to enjoy him; every one that hath received Faith, deſires the enjoyment of that bleſſedneſs which is prepared.

CHAP.

CHAP. IX.

Unbelievers cannot desire to see and enjoy God and Christ in Heaven.

LEt all men be perswaded to write by this *Copy*, to endeavour to walk in the steps of the Apostle, and to be like him, that they may say as he said; *we desire*, and as men *burthened*, so we *groan* after the enjoyment of God in the world to come. A very unwelcome counsel it is to the world, who love not to be raised an inch higher then their naturall pitch; we do but speak as to men that dream, when you counsel them to breath after the other world, who have pitched their Tabernacles here below, and desire no other portion then they have in hand. *Use.*

Indeed it is *impossible* for a man as he is unreduced to his *Primitive* state, and as he stands in a state of separati-

on from God, to come to any mature, fixed, and effectual desire of enjoying God in blessedness. But this sad contemplation is most necessary, I le lay you down *these few foundations* of it.

First, that men have *lost the sight of God*: Man was formed in *Light*, but not keeping that standing, sunk into a state of Darkness, and is become quite another thing; the Scripture calls men in their natural state *children of darkness*, not only because they *walk* in darkness, but because they have the *Original* of that unhap-being, which now they are, in from Darkness. As the people of God are called the *Children of Light*, because that divine light is their *Parent*, the root of that life and blessed state whereto they are restored, so the children of darkness, because they are molded and formed by darkness into that unhappy state wherein now they are, are so called; the Apostle in the 1 *Col.* 12. speaks of this *power of darkness*, who hath delivered us saith he *from the power of darkness*, and

and translated us into the Kingdom of his dear son: indeed the power of darkness is very great, and the effect and consequence of darkness are more *infallible*, and more constantly seen then those of light. The *Angels* were all formed in *light*, but that which is the *proper* effect and fruit of that state of life which they fell from doth not appear, but darkness *infallibly* draws with it its consequences and effects. As it is with all privations, they are little in *being*, but strong in *effects*, the strongest *bonds* we can lay upon the body of a man, do not set him at that distance from action as an *Apoplexy*, or some such disease, which deprives him of the *power* of motion; it is not any *covering* of the eyes, that puts a man so far from sight as the *extention* and breaking of that *Organ*, whereby a man is deprived of the *power* of sight: a man naturally is under the power of darkness; and as the loss which is sustained by privation is irreparable in nature, for we say *there is returning from privation to a habit*,

but by a divine power; ſo man having once deprived himſelf of that ſtate of light in which he was, abides in it; ſo that what was ſaid of them, 1 *John* 2. 9. is true of all, *they abide in darkneſs even till now*: and as light is the ſpring of all motion, divine light in the ſpirit of a man is the fountain of all motion towards God, ſo darknes or not ſeeing of God is the ſpring of death, it is that which binds up the whole man in cords, in chains. And as in the world things are buſie in the *Day-light*, and in the *night* all are at *reſt*, except ſome *ravenous* creatures, whoſe life is moſt in the *night*; ſo it is with this ſtate of man, there being darkneſs ſpread over his ſoul, he ſleeps in this *night*, and is at reſt, and moves not toward God, only there are *ravenous* irregular brutiſh paſſions, affections, and propenſion, theſe are acting and working in him.

Non dantur puræ tenebræ.

It is true indeed, as we ſay in nature, there is no perfect darkneſs, there is ſome light in man by nature, a *night-light*, ſuch a light as hath loſt its *Regiment*,

giment, and is out of Government, because it is fallen from that *height* in which its power lay: a *less* light then that which a man was formed in, will not *suffice* to govern him, as a less light then that of the *Sun*, will not *suffice* to the quickening of the world, and preserving of things in that state in which they are; So that though Man have some *glimmering* sight of God, yet this works not his heart to a *propension* towards God; he doth doth not *desire* the enjoyment of God rightly, because he is in a state of darkness. The wise man hath this Speech; *That the Soul be without knowledg, is not good*; the words may be read, and by some is, and the original favours it; *without knowledg the mind is not good*; good, that is, is not what it should be, in no fitness to its end; as we say a knife is *good*, and any thing is good when it is able to produce its proper work: The *Soul* is not *good* without knowledg, it cannot do the thing to which it was appointed: Nothing is more *natural* to man, according

Prov 19 2 נמבלא רעת נפש לא טוב

cording to his *Creation*, then to ſeek after God, and now nothing is more *difficult* and impoſſible for him to do, having loſt his knowledg, *his mind is not good*. The Apoſtle expreſſeth this fully. *Epheſ.*4. 18. *Having their underſtandings darkened, being alienated from the life of God, through the ignorance that is in them.* Alienated from the life of God is through ignorance: There is a *double Alienation.*

One is an Alienation of a thing *in Law*, that is, when a thing paſſeth from one hand to another, when it paſſeth from the right of one, and is transferred to another, ſo that it becomes another mans; ſo man is alienated from God, that whereas by nature he was in a ſtate of intimate relation, and was a peculiar thing to God, now he is become another, and fallen under another power.

There is another Alienation, and that is *natural*, an alienation in *nature*, when a thing paſſeth from *one ſtate* to another, as when a thing is *corrupted*,

corrupted, it is altered and changed from the former state of its being; now darkness is the cause of *this Alienation*, that a man is past from that state wherein he was, and sunk into a worse, another state, a contrary condition: so that this is the misery of men, that they cannot desire after God. There is not one man in all the world, that hath not received a new nature, and light from above, that can breathe after God as the Apostle did, and say, *I desire to be dissolved and to be with Christ.*

2. Consider that man by nature hath *lost his Conformity unto God*, and this Conformity was the rise and fountain of that *Complacency* and contentment which a man hath in God, and was the spring of all their *motion* towards God.

Man as he cometh out of Gods hand, lives in a perpetual and delightful *prosecution* after God, in a contentful and joyful *Communion* with God: *Harmony is the basis of contentment*; the suitableness and agreeableness of

things to us, to our appetites, is that which makes us contented and satisfied in the enjoyment of them. A nature *conformed* to God doth *center* in God, and lives in God; there is an *attractive* and a *retentive* power in likeness, a power that draws and holds the spirit to it; Now man having lost this, he is become unlike to God, and is fallen into another state: and as a man cannot desire that in which he cannot rest, there is no motion naturally to that, whose end is not rest: So no man can desire after God naturally, because he cannot find nor enjoy contentment and blessedness in God; Though God be good and goodness it self, the fountain of all good, yet there is a great disproportion and unsuitableness between God and man, so that man cannot desire God as his happiness. There is a *twofold incongruity* in things.

The first is an incongruity of meer *convenience* and unsuitableness; The other is of *contrariety?* The life of the Angels had an inconvenience in it

it to the ſtate and nature of a mortal man: there is an excellency in an Angelical ſtate and life, that ſuits not to the nature of mortal men.

But now there is *incongruity of contrariety* in the life of Serpents, Toads, and ſuch like things to the nature of man; the nature of man abhorres ſuch a life, as that there is not only an incongruity of *inconveniences* and unſutableneſs, that is come between God and man, but an incongruity of *contrariety*; ſo that as light is contrary to darkneſs, ſo man is contrary to God; you know contrarieties beget fights and flights, a man always ſhuns that which is contrary to him, Nature doth ſo, and it cannot but uſe all poſſible means to the utmoſt to keep it off.

The Fleſh luſteth againſt the Spirit, and the Spirit luſteth againſt the Fleſh, and theſe two are contrary. Indeed that *and* is as much as *for* they are contrary, *therefore* there is a conteſt and a a war between them. The war between

tween the Fleſh and the Spirit, is the war between God and man; Mans nature riſeth up againſt God, and all that is of God; ſo that there can be no effectual propenſion in the nature of man towards God, becauſe of unſuitableneſs and contrariety.

Naturally then all the affections, and all the out-goings of the Soul are blind and brutiſh, all are aberrations and wanderings from God; ſo as they ſet men every moment at a further diſtance from God, and men think to make themſelves bleſſed without God. This men may eaſily conceive, If it were poſſible for a man to ſink out of the nature of a man into the nature of a beaſt, all his actions, motions and affections would be brutiſh, ſuch as beaſts are; A man is ſo changed, as if he were become a beaſt indeed, ſunk from the ſtate of holineſs, from the image of God, into a ſtate ſo depraved, as ſets him in a greater contrariety and diſtance from God, then the nature of Beaſts is to the nature of man.

There

There is *something in God*, men may say, that *nature likes*, but it is a mistake, man naturally doth not like God; something of God, which men may *mold* and form to themselves, they may seem to like, but not as *it is in God*: The *mercy* of God which seems to be the neareſt to their liking, take it as *it is in God*, and men like it not: take mercy, as it is a just, holy mercy, as it is in *God*, in communication with all his divine excellencies and glories, and there is nothing that the nature of man doth more fluctate againſt, then that.

Thirdly, That which a man *fears, that he doth not desire*, we hate that man whom we fear; *all fear hath torment*, and that is contrary to men: As a man would be rid of that which vexeth him, so he would be rid of that which he fears. There is a fear that is from *disproportion*, and that is not always a burthen; So the child fears his Father, because he is so beneath him, and depends upon him; there is a transcendency in the Fathers relation,

Odrint quem metuunt.

and

and qualities, and power, above the childs: And so the best men fear *God* most.

But then there is a fear that is from *suspicion*, or *knowledg of disaffection* towards us in him whom we fear, and this is in all men by nature towards *God*. Conscientiousness of sin, and knowledg of the law, which is but the expression of the purpose and counsel of *God*, and represents *God* as one angry, and prosecuting sin to death, cause men to fly from *God* in all their thoughts, and labor to shelter themselves from him; and they no more can desire to live in *God*, then a man can desire to live in the fire: Yea the truth is, that it is the proper and naked wish of every mans heart, as he is by nature, that there were no *God*. Nothing is more natural to a man, to wish now in his state of depravation, then that *He* were not, or that *God* were not; but more strongly he wisheth that there were *no God*; So that men cannot come up to this, to desire blessednes in the enjoyment of

of God, till they be changed; much less can men desire to be blessed in the enjoyment of God in Christ. This is certain.

For no man naturally is *sufficiently* convinced of his need of such an one as Christ is, nor *can* by any light of Nature be convinced that he needs such a Saviour. The sinfulness of sin, and our misery, doth not appear, but by a light that is *supernatural*: when the *Law came*, saith the Apostle, sin revived, &c. that is, when it came on the wings and beams of Divine Light: for he knew the Law before; but when he had it in a spiritual and *supernatural* understanding, then he saw sin to be exceeding sinful. And this is that which every man hath naturally in him, Not to lean upon another, when he can stand by himself. There is a strange disposition in the heart of man, to be self-sufficient; he will not borrow while he hath enough at home. A man cannot see his need of Christ till it be revealed to him, therefore he cannot come to

Rom. 7 23 Ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς.

to desire after God in Christ.

Besides, The Nature of man is full of *self-flattery*; and observe it, whether you have not found in your selves such a thing as self-flattery: as for example, Some men have pleased themselves with this conceit, That the actions we do here below are not much taken notice of by so great a God: That such an infinite and glorious One stoops not to take notice of every word and action that a man doth here below; but that is a *self-flattering* Opinion, and *a lye against God*; who, by reason of his Infiniteness and Omniscience, and His concurrence to all actions, must needs know them. Again, Though I finde my self out of order, and live not regularly, yet there is infinite goodness in God, and I hope I may finde grace in his sight. It is true indeed, the apprehension of divine goodness is a just ground of hope, but no ground of Hope to a man that *purposeth* to continue in sin; for that were *not goodness* for God to indulge men in evil

Epicureans

Non tantum bonus est, malo qui indulget.

evil; that were not *goodneſs* which acts *againſt God himſelf*: but God ſhould act againſt Himſelf, if He ſhould allow thee or me in the evil of our hearts and ways. A moſt wretched diſpoſition this is in the Heart of man: an example of it you have in *Micah* 3. 11. The Heads thereof judge for reward, and the Prieſts preach for hire; *yet will they lean upon the Lord, and ſay, Is not the Lord among us? no evil can come upon us.* They had an apprehenſion of God being engaged to them in Covenant, and they had experience of God being good to them; and ſo they reſted and *leaned upon God*, though they walked in the evil of their own hearts. But mark the *therefore* that follows: *Therefore ſhall Zion for your ſake be plowed as a field, and Jeruſalem ſhall be an heap, and the mountain of the houſe as the high places of the forreſt.* So that if a man ſay, God will be good to me, therefore I will walk in the ways of my own heart, the wrath of God and *his jealouſie ſhall ſmoke a-*

gainſt

gainſt that man, and he will ſtrike out his name from under Heaven; as in that dreadful place, *Deut.* 29. 19.

But becauſe of theſe ſelf-flatteries that are naturally in men, and their not being convinced of the neceſſity of Chriſt, it is impoſſible for a man, as he is in himſelf, to deſire the enjoyment of God in Chriſt. Yet notwithſtanding we muſt not ceaſe to perſwade, and call upon men, to do as the Apoſtle did; it is as well *our duty* as it was *his*, be our caſe what it may be: Suppoſe we are ſunk into as deep depravation as ever mortal men in this World were, yet this ceaſeth not to be our duty, [what bindes one, bindes all,] To breathe after God, and to ſeek Bleſſedneſs in the enjoyment of Him. And no man can fall ſhort of this, but he runs himſelf upon the Wrath of God, and plungeth himſelf into the depth of irrecoverable Miſery, and caſts himſelf into the ſtate of Devils, if he do not deſire to be bleſſed in the enjoyment of God.

CHAP.

CHAP. X.

Saints desire, yet are loth to go hence; and its Causes, with Arguments to quicken Desires.

BUt the Exhortation lies more neer, and in the *greatest possibility* to them *that beleeve*; they must and they do desire after *God*, and now see by Faith the things of the World to come. There are these *two things* (to name no more) that carry such in desires after things not seen, and the enjoyment of *God* in the state and condition of those in the other World.

1. The *present state*, In which they are, is a state in which there is a *commixture of love and want*; they neither have *out* of the things that are their *life* sufficient to live upon, nor have they *of the things* themselves

that which they desire. As their *love* doth not answer to the *excellency* of the Object, so their *Enjoyment* of it doth not answer to their *Love*. No man that hath most of God, hath that which answers to his affections to God. Now you know when a mans heart lays up *much* in a thing, of which he enjoys *little*, it goes *much* after it. A man that hath little wealth, and strongly desires to be rich, his Heart moves strongly and constantly after it. So a man that hath but little of God (as this is the case of all men, of the best men) as his Heart is fixed upon *God*, so he is in a constant desire after *God*. When I say [*constant*] I allow for those *interruptions* that are inevitable, and those infirmities that befall even good men themselves. That men have but little of *God* here, the Scripture speaks to; it is but a *taste*, the *first fruits*, the *earnest*: and you know all these things are but little, in comparison of those things to which they are referred. What's a taste to the

Feast?

Feast? and what's the first fruits to the *crop?* and what's the earnest to the *Inheritance*, or the *Purchase?* Love is *impatient of want*; therefore they that do beleeve, desire they may be blessed in the enjoyment of *God*.

In *the next place*, They *are drawn*; their hearts go out after *God* because they are drawn by *God*; not onely by his divine *Excellency* as it is an *Argument*, but by *God* as an *Agent*, one that exerciseth his Power upon whom he loves, as the Apostle speaks of the *power of God working in Beleevers*: All excellency of goodness is *attractive*, but it hath not always force to draw to the *enjoyment* of it self; sometimes it draws out our Hearts to *admiration onely*, but not to a desire *of enjoying*: but now that which is in *God* is such, as that it draws the Heart of a man that knows *God* in desire of enjoying Him; *Whom have I in Heaven but thee? &c.* Eph. 1. 19

And *God* draws as an *Agent*, and this attraction is the stronger because it

it is *out of Love*, and the highest Love. *God* draws the Hearts of his people to Himself because He loves them much, and therefore He intends to make them blessed in that which onely can make them blessed, even in the *Enjoyment of Himself*: So that though they would have their hearts remaining in the World as others do, (as *Lot* would stay in *Sodom*,) yet *God leads them forth*.

Again, This Love acts upon a subject fitted for it; He works us for this very thing: When there is a *drawing* of a thing that is *apt* to go, as when we draw a *thirsty* beast to the water, and a *hungry* man to his meat, this drawing is the more *effectual*, because the attraction suits with the condition and propensity of the person. *God* draws, having first wrought a disposition in the Hearts of his people toward Himself, therefore they are certainly moved toward Him. Some conceive there is a *Magnetick* Power in the Heavens, that when a man is at such a height they

they will keep him there. Certainly there is such a power in divine goodness, that it draws those to whom it makes known it self: *My Soul,* saith *David, follows hard after thee*; or is glued to thee; I cannot go from thee; there is a close knitting of my Soul to thee: Whence is this? *Thy right hand upholds me.* This drawing is in all the Saints *universally,* but not *equally*; it is not alike in degree; some excel, and some come short; some desire after *God* with more alacrity, more vehemency and constancy, then others do; nothing is more apparent: What a great difference was there between *Hezekiah* and *Paul? Hezekiah,* when he was told he should dye (it is likely he had a great respect to the state of things which he was leaving) mourns like a Sparrow on the House top, and chatters like a Swallow; and compares himself to many sad things: But *Paul* when he looked Death in the face, I fear it not so much, saith he, as I wish to be with Christ. Psal. 63. 8

There is a *lothneſs* to dye that may conſiſt with this deſire, (it could not but be in your thoughts all this while, that I have been treating of mens deſire to be with *God*,) but that there is a viſible *lothneſs* in thoſe that beleeve, to go out of this World.

There is a *double Lothneſs*: One that proceeds from an *Excellency* of of Nature and Diſpoſition. Another from *weakneſs* and infirmity.

There is a Lothneſs proceeding from an *excellency* of Nature, and a nobleneſs of ſpirit; that is, when though a man knows that His Portion is in *God*, yet He is ſo far *againſt his own good*, that for the *good of others* he is contented to ſtay below: though He knows it were better for Him to be in Heaven, and wiſhes with all his Heart He were there; yet in conſideration of *others*, and for *their* ſervice, He is contented to ſtay till the time appointed, as long as *God* ſhall ſee good to uſe him.

This was the Apoſtles caſe, *Phil.* 1. 23. *To be with Chriſt is far better*, then

then to ſtay here; nevertheleſs to abide in the fleſh is *more needful for you. Having this confidence, I know I ſhall abide and continue with you all, for the furtherance of your Faith and joy.* This was all that *Paul* aymed at: He tells you at Verſ. 20. It was all one to him whether *Chriſt were magnified in his body by life, or by death.* If by *life*, He was contented, if by *death*, that was well too; nay, his deſire was rather to be gone hence; onely for their ſakes he was contented to ſtay here. This is an excellent ſtate, when a mans life in this World is an act of *patience* and contentedneſs; when our life here is by *neceſſity*, not of *choyce*; when a man is contented to ſtay till he hath finiſhed his courſe, and his glaſs be run, but his Hearts deſire is to be out of this World, and to be with God.

There is another ſort of *Lothneſs* that is more *ignoble*, the cauſes whereof are more inglorious and mean: So we ſhall finde that among Beleevers there is a withdrawing from the

other World; partly from *fear* of such things as lie between us and that, and partly from an *inordinate cleaving* to present things: even those that beleeve oftentimes have a sad and secret drawing back from *God*, upon a sad apprehension of *three things*, that have a frightful visage, and so a sad influence upon their spirits.

The first is *Dissolution*; Nature shakes at this, to have the bond of Union between the Soul and the Body broken; to have one rent from the other. Men are loth to dye; and indeed Death is of all evils the worst, for it comprehends all: And what particular evils do, one by one, *Death* doth all at once. God hath set this in our way, and it cannot be removed: He is immutably fixed in his Purpose, That whosoever comes to Heaven shall pass through Death. We cannot have a House above, but by pulling, yea and tearing down too oftentimes of this earthly Tabernacle. It is appointed for all men once

Τῶν φοβερῶν φοβερώτατον.

once to dye; God hath layd this up as a Decree that ſhall never be reverſed, a Decree that ſubjects all unto Death. And the Apoſtle *Paul* ſets forth Death in the ſtate and power of a King; *Death reigned*, ſaith he; it playd the King over us; ſo that all fell before it: And Death being King of Terrors, Nature ſtarts at this; And the Apoſtle *Paul* ſaith himſelf, that though he were ſo deſirous to be in Heaven, *not that he would be unclothed*, that is a thing impoſſible to be deſired for it ſelf, being ſo repugnant to the Nature of man; but yet *Paul* had overcome the *dread* of Death, and therefore ſaith in the words following the Text, *we are willing rather* to be abſent from the body; although there be a very great league between us and the body, yet rather, ſaith he, then to be without Chriſt, I would be without my body: and if there be no way to come to Heaven but by Death, I am rather contented to dye to be there, then to live to be abſent from the Lord.

Hebr. 9.27 Ἀπόκειται.

Rom. 5.17 Ἐβασίλευσε.

Iob. 18.14 *i. e.* moſt terrible.

An-

Another evil that is in our way is *corruption*: it is not meerly death that we taste of, but we must taste also of corruption, when this body of ours shall be made vile, and be turned into dust, and become the meat of worms. Nature sticks at this, to think that the body that she bears, which is so dear to us, should be thus dishonored to be made the most loathsom thing in all the world; it is *sowen in dishonor* saith the Apostle, yea in dishonor with a witness; And nature sticks at this: Christ himself shewed what affection he had to his subsistance and the being of his body; *therefore my heart is glad, and my glory rejoyceth; my flesh also rested in hope, for thou wilt not leave my soul in hell (or the grave) nor wilt thou suffer thy holy one to see corruption.* And surely if the Lord had pleased, it would have been gladness to all the sons of men, that we might have escaped that sad and heavie change, to have our bodies moulded into dust and filth, but it must not be.

Veritur in cineres, vermibus esca futur.

1 Cor. 15.

Psal. 16. 9, 10.

And

And there is *a third evil* and that is *judgment*, or appearing in perſon before the great *God*: when none ſhall be with us we ſlip out of the body, and no creature ſees us when we are gone but one ſtep out, nor know they whither we go; Duſt and Aſhes ſhakes, when it conſiders the *infinite greatneſs* and majeſty of that *God* before whom it muſt appear, and when it conſiders the *irreſiſtible power* of that ſentence, the ſudden and *inevitable effects* of it, that by a *word* a man lives or dyes to all eternity; eſpecially the guilt of ſin oppreſſing, and conſcience not fully quieted, by the *ſprinkling of the blood of Chriſt*; this makes good men even thoſe whoſe names are written in the *Book of Life*, to hang back and to ſtartle, that they dare not paſs this way; fain they would be in Heaven, they like that well; but as it lies in *this way*, and is attended with ſuch things as theſe, that they like not: theſe things are like that *Sword* in the hand of the *Cherubim*, which you read of in *Gen.* 3. laſt. ſtanding

3

in

in a mans way to *Paradise*, and fright-ing him, but this is a *weakness*, a lothness from impotencie: there is *another lothness* and that is from an *inordinate affecting of our present state*; good men are too apt to fall in love with this present world; they are so pleased with their relation, their habitation, and possession, that they are loth to depart hence. It is a most sad thing to be thus, what ever a man sets his heart on, to that he subjects his self; such a Christian as this, such an earthly spirited Christian shall pay dear for it; this is his temper, he is divided between two, knows not well which is best, he thinks it *better* to enjoy *God*; but to enjoy *God* upon *these terms*, there he *sticks*, he comes off hardly there, a most unchristian temper; What, shall we rather chuse to live in *Babylon*, then go to *Sion?* Are we so in love with *rags*, that we cannot be contented to put them off to be clothed with *robes of Glory?* are we set here to pass through the world, and do we root our selves in the

the earth? This is to fall beneath the dignity of our ſtate, and not to walk worthy of the calling wherewith we are called.

My exhortation is to all; That you will endeavour to be caſt into the Apoſtles mould, that your affections might be upon the wing, and that you may make his flight, and ſteer his courſe toward heaven, toward things not ſeen, toward the world to come. I ſhall direct my words firſt to ſuch as *believe not*, and then to thoſe *that believe*. For thoſe that believe not, who account this ſame change dreadful, and cannot hear of it, ſo much as a motion to be made of it without diſcontent, that ſo like to have their root faſtned on earth, that the very thought of a change troubles them, and they could wiſh that their *Eternity* were here; I could ſay three words to ſuch.

Firſt, What ever thou art, thou ſinneſt againſt *nature*, and thoſe ſins are the *worſt* ſins; Man was ſo made, as that the natural *propenſion* of his ſpirit

spirit was *toward* God; as he had the *Image* of God upon him, so he did naturally wheel and move toward God: It is so through the whole Creation, every thing *inclines* to that whose *Image* it bears: remember, remember whence you are, and whose off-spring; have you one whom you call Father in Heaven, and are you content always to live from home? is that the spirit of a child? When will the world say in themselves, as the Church in another case, *I will return to my first husband, for it was better with me then, then now?* You cannot tell how well it was with you when you lived with God, and when you had always communion with him.

Hos 2, 2.

Man hath lost not only the *Sight*, but the *Remembrance* of that, and cannot guess at it now by any light of his own; But shall it never be in the heart of man to make toward his *Primitive* state? and to return to that God from whom he hath departed?

Let none plead *Impotencie* as an excuse,

excuſe; thy weakneſs is not want of *power*, but want of *will* and a contentedneſs of heart in things without God, which *grows* on thee every day; And the more thy heart is fixed and nayled to this earth, the more difficult will thy return be.

Again conſider, It is a *ſin againſt the Goſpel*; for what is the voyce of the Goſpel but God in Chriſt Jeſus calling you to believe, that you may have life from Chriſt? and not only to live upon him, as a *Prince* lives upon his Fathers honor and greatneſs in a ſtrange Land, but you are called by the Goſpel alſo to come *unto Chriſt*, you are invited to come and be *where he is*: And a right anſwer to that word of life, and tender of grace, imports no leſs then this, that you ſhould *follow the Lamb whereſoever he goes*, and not to be with him only in *Spirit* in this world, but to be with him in *perſon* in the world to come. So the Apoſtle exhorts, That you *walk worthy of God, who hath called you to his Kingdom and Glory*; you are not

1 Theſ. 2. 12.

not only called to the obedience of the truth, but to a glorious state in the world to come; now then if you imagine to your selves such a coming to Christ, to subject your selves to him in obedience, but to live here without any inclination of your hearts to an enjoyment of him in his Kingdom; you mistake the matter: this is not to answer the meaning of the Gospel, and the import of that voyce that speaks to you to come to Christ; we must not in our closing with Christ do as *Beggars* that come to a door, but care not to enter; if they have their alms they are gone, and care not to see the *Masters face*: you must come to Christ as the *Spouse of Christ*; and doth not the *Wife* desire to be *where* her Husband is? that must be your Spirit that *David* speaks of in *Psal.*45. *Hear O daughter and consider, forget thy friends and thy Fathers house*; this must be your disposition, lay down your selves and your present interests in this world to enjoy Jesus Christ, but now when your

your hearts ſtick faſt below; you ſin againſt the *Goſpel*, and continue ſtanding out againſt the voyce of it.

And think of this in the *third place*, that *your deſires are diſcoveries of your nature and end*: every creature ſuites with that *Element* in nature that is anſwerable to its compoſition & frame; ſo we ſee fiſhes deſire to be in the water, and fowls in the ayr, there is a biaſs upon them, a peculiar nature that carries them to their own good.

When thy heart is hanging toward the world, what ſaith this, but that there is a *ſuitableneſs* between thy heart, and the world; and that thou art *earthly* and worldly, of the nature of this world? Yea, the propenſions of men ſhew not only their *natures*, but their *ends*; Every man may read his *doom* in his *diſpoſitions*, excepting only the intervention of the free grace of God that can come in to hinder when he pleaſeth; But we ſpeak of the natural effects of the diſpoſitions in men. God hath deſigned to all his creatures places convenient and ſuita-

ble to them, and hath cut out to every kind their proper portion. He hath not provided *hay* and *grass* for mans food and subsistance, nor hath he allotted *Learning*, Honor, and Wealth to be the *portion* of *unreasonable creatures*, but hath appointed to every one according to their natures.

Now thou mayst know thy *end* by thy dispositions. If thou hast no dispositions to the other world, it is a sign thou hast *no portion* there, because there is a suitableness between that place, and those that have their portion in it. It is a sad thing for a man to live in such a state, wherein he cannot desire the things of the other world, but hath his heart cleaving and fastned to present things.

Ad hoc fratres dilectissimi avida cupiditate properemus ut cum his cito esse, ut cito ad Christum venire contingat optimus. Cypr. de mortal.

Now let me speak a word to them that *believe*; it much concerns you to have such a spirit as is always breathing after the presence of Christ in Heaven, *your relations* are there, there is your Father, and your Elder Brother, and there are many of your Brethren, there is *your Interest*, your estate

estate is there if you believe; where a mans treasure is; there his heart is saith Christ; Will you have your hearts and your estate so far asunder? and will it not cause this Jealousie in your own spirits, that in Heaven your treasure is not, because your hearts are here in the Earth? Mat. 6. 21.

It is *best for you* to be there; why do you then hold back so much? It is *best for me*, saith *Paul, to be with Christ*, that is best of all, for there is the *best rest*. Will you chuse trouble and wearinesse to your selves, when rest is provided for you? There is the *best place*. Will you live in *Egypt* rather then go to *Canaan*? There is the *best company*. Will you be content to live in *Mesheck*, and to dwell in the tents of *Kedar*, when you may be with *Angels*, and the *Spirits of just men made perfect*, and with Jesus the Mediator of the new Covenant, and with the living God? There is the *best State* and Condition of things: Will you rather chuse to continue in the world sickly, and poor, and miserable, in a

Cum videre Christum gaudere sit, nec possit esse gaudium nisi cum videremus Christum, quæ cæcitas animi, quæve dementia est amare pressuras & pœnas, & lachrymas mundi & non festinare potius ad gaudium quod nunquam potest auferri, Cypr. de mortal.

ragged and tottered state, in shaking and broken Tabernacles, rather then to have the house above, not made with hands, eternal in the Heavens?

Know *this also*, That the *more* God works your heart to the desire of the other world, *the better is your estate in this world*; your staying here will be the better, when you are once wrought up to this pitch, to long for your appearance before God in *Zion*; for then the things of this world shall be *in subjection to you*. What an unhappiness is it to a man, when he is under the power of present things? What is more visible then this, that a man is cast by them into a *thousand forms*, and carried in a wearisome and restless motion, with infinite varieties? and all is but vanity and vexation. For whatsoever it is that gets your heart, that will *command* you; and what will those commands be, that are from things empty, fluid, and vexatious and uncertain? Truly so far as you are in love with the world, you are like *drowned men*, it is the Apostles

Apoſtles ſimilitude, 1 *Tim.* 6. 9. If the ſtreams of contentment, and your accommodation in this world run over your heads, you are in a ſtate of *death*, like dead men: beware, ſaith the Apoſtle, of worldly luſts *that fight againſt the Soul*, Jam. 4. 4. Now what peace can you have, rowling up and down in a troubled Sea, that is always moving, and never at reſt? to be ſubject to the change of things, and ſeverall forms and appearances; to have your hearts ſometimes raigning like Princes, and ſometimes in a ſtate of Beggars, according as your condition is changed, as you have your Winter and your Summer, and your ſpirits depending on the preſence of theſe things: but if your deſires be ſet on the other world, you will be in a ſtate of *freedom*, and command over them; when Chriſt and Heaven is in the heart, the world is at our feet; this is our *victory*, that *we overcome the world*; how much better is it for men to raign as Kings in the world, then to be in ſubjection, and a condi- 1 Ioh 5 4

tion of bondage? to be tossed like feathers in the Ayr, or bubbles on the face of uncertain waters? wherefore is the state of grace called a *Kingdom*, but because of its Royalty, Dominion, and Soveraignty here, and the fulness of that portion that is prepared for the Saints? see what you should be, the Apostle tels you *Col.* 3. 3. *Set your affections on things above, and not on things beneath, for you are dead, and your life is hid with Christ in God.* If Christ be in Heaven, and your life is there, and shall not your heart be there too? Your standing will be the better here, because it will be freer, and all things will be *better then* when your hearts are streaming toward the other world; what a sweet condition is that man in, that *dwels in Heaven*, and hath his eyes continually looking to that house above, that while he enjoyeth contentment here below, doth intermingle his joys with the joys of *Heaven*, and if God fill his cup for him in this world, he doth sweeten it by causing it to overflow with streams

streams of the *well of Life*; surely a man that walks with his head and heart in Heaven, tastes better the things of this world; Heaven is the *best Sauce* to all our enjoyments and conditions here. *Paul* was a man of the other world, *our conversation saith he is in Heaven*: all his Interests, Relations, and Businesses, and Estate, was there: A man reckons himself to be where his *Country* is; although he be in any other forraign land, yet his conversation, in the Apostles sense, is in his *own Country* at home; He minds those laws and priviledges of that place whence he came: Surely when a man doth so, it makes every condition better to him. I beseech you consider, you are bound, invited, and called to this; shall Christ come and knock at the door of your hearts from day to day? shall his voyce be to you as it was to *John* in the vision, *Come up hither?* And shall we answer our Lord and our friend, as the Spouse in her state of drousines, *I have put off my clothes, how shall I put them*

'Ημῶν πολίτευμα.

on? I have washt my feet, how shall I defile them? shall Christ be sent from the bosome of his Father to invite us to that Kingdom? and shall we no more regard that voyce which speaks to us? I would put every one of you, that knows the things of your peace, and have been visited from on high, in mind of the *peculiar* pulsations and divine attractions that you have felt; what is the fruit of them? hath Christ said long ago, come away my friends? Hath he said long ago, come from that world? and are your hearts and affections still rowling and grovelling below? Are you not weary enough? have you not sinned enough, nor sorrowed enough yet? do you desire to be beaten more, to be more trampled upon? and to be a scorn to devils in all your deviations from God? shall we never groan our selves out of this house of bondage, but desire there to fix our Tabernacles, where we shall be held always to hard labor and service? my friends, our affections should make more

more after the other world, then this; you do ill when you cut out such *large shares* for your selves in this World. Is it enough *now and then* to give a glance toward Heaven? now and then to have your hearts and spirits moving thither, when the vigor and strength of your spirits should be there? Things below should have but their refuse, their leavings. Let me tell you this; If you come not up to this Rule, if you walk not thus, you *are greatly in fault*; not *onely* because you do not that which is called for, but *because* there is evil in the *Causes* of your neglect herein: There is a great evil in the cause of that temper of spirit that hangs so much in things below, and hangs off from Heaven: *Therefore* you desire the sight of Heavenly things no more, because you *walk not by Faith*. A man may *have* Faith, and not *walk by it*: A man may have Bread, and starve, if he feed not on it. It is not the *having* of Faith, but the *using* of it, that gives Life. This is sure; If your Hearts

Hearts be not in the other World, your Eyes are off from the Promise, you are strangers to the Covenant of Grace, you forget the great God and your Redeemer, you exercise not your selves to an effectual application of the things of life, to lay hold on them for your own; you study not to lay a sure foundation of that Comfort, without which you can never know how to live, nor how to dye. I know there is a voyce in every mans Heart, that tells him, He doth not pant and breathe after Eternal Life, and the Enjoyment of the things prepared, as he should. I know there is a voyce in every mans Heart that consents to this. These are sins and sore evils, their nature is *scarlet* and *bloody* sins; the hands of these sins are *full of blood*: These are the destroyers of thy peace, and the stiflers of thy love and thankfulness. The beginnings of all the sad distempers of thy spirit, thy not conversing with God, not minding of Jesus Christ, thy not closing with the Promise, thy

not

not appropriating to thy self the things that are prepared and presented to thee, are *murthering* sins; such as no Saint, no Christian, ought to allow himself to live in; no, not for an hour.

Would you say that you would fain come to this pass? Then use Faith, and live more in the beholding of Christ, and receive more of the things that are tendred to you. If any say thus, I confess that I am loth to go out of my present Being, God hath made my life sweet to me, I have a vigorous, strong and healthful state of Body; I enjoy Friends and manifold contentments, and I know not well how to overcome my Heart herein. I pray think on it: This is to prefer dust to gold, to sell Heaven for nothing: It's such a peece of *blasphemy*, as in truth, if it were rightly understood, it would make one tremble; for if you are not willing to let go your present state for a place in Heaven, what is the voyce of this, but that there is no *such worth* in Heaven? that

that there is no such glory and beauty in that state? Is not this to *blaspheme* God? to make a clod of earth better then that blessed state? to account the presence of the Creature better to thee then the presence of God, and of Jesus Christ?

Doth that stick with you? That you could be content to go to Heaven, but you are *loth to dye?* Indeed Death is a gastly thing to *sense*; but if you live by Faith, *Faith* strips Death of its *sting*; Faith dethrones this King of Fears: What is Death but the cutting off your Desires? Now if your Desires be strong in Heaven, Death doth not break, but *perfect* your Desires; if they be toward the other World, Death accomplisheth the Desires of your Soul. As for the state of *Corruption*, indeed that is a very hard peece, a sowre bit to swallow, that is sure; But should not you be willing to have this life swallowed up of Death, that *mortality might be swallowed up of immortality?* You are not unwilling to batter

batter and break *veſſels of Gold*, when you have projected for them a better form. If it muſt be ſo, that this fleſh muſt fall in pieces, and worms eat it; if from this God will raiſe a *glorified body*, conformed to the body of his own Son; ſet one againſt the other, and then this ſtate of corruption will be ſweet. If thy ſpirit dread the *Judgment* that follows, and to appear before God, then thy way muſt be, not to *hide* thy ſelf from God here, nor to hang faſt in this World, but to *make thy peace* with God, and to keep that peace. Shouldſt thou not be afraid to *live* in that ſtate in this World, wherein thou art afraid to *dye?* (and Death may ſeize upon thee every moment.) You will never live comfortably, nor walk triumphantly; you will not live like the members of that Head Chriſt Jeſus, till you come to this, to have your Hearts wiſhing and travelling within your ſelves to be with Chriſt. Do but think what the glories are that are *antecedent* to ſuch a ſtate; There muſt be

be a divine Light, a living and working Faith, Heavenly mindedness, confidence of Hope, &c. And think what are the glorious *Consequents* of such a state; Meekness, Moderation and Thankfulness, a Heart fired, burning and flaming with Love towards God. Well, I'le tell you what the *pitch* is you are bound to come up unto; you must never rest till you have worked your selves to it; and God will work his people to it as he loves them, and as he hath intended much for them: it is this; You must so desire that state of the other World, as that *your stay here must be, not by choyce, but by command*; to be here below, not because you would be here, but because you are ordered so: Remember it, and pray over these counsels coming upon you, that God would form your Hearts into their moulds.

And further, you must so desire that other world as *to hasten your work, to do all you can*, that you may shorten (as much as may be) your time: you must so

so desire it as to *entertain the Symptomes of dissolution*, of parting with your present state, with joy, and not with grief; not to go mourning up and down, because I have a consumption, or this or that weakness upon me, but rather rejoyce that God is about that work, to unpin and take down this house, that I may be built up again; this is it you are to come to, to *use the world as if you used it not*; so to enjoy house, and wife, and substance, as if they were no such things, but have all your enjoyments in the other world. So that you may *call others, provoke and incite others to come to Heaven*, and to be on the wing; O my friends make haste to Heaven: the Apostle hath this in that word, *looking for, and hasting to that day*, and coming of our Lord; and indeed if once the Lord so breath upon our hearts, that we be brought under the power of the things of that invisible world, then we shall do so. This world is but a shadow and a dream, a colour of something that it is not; but

2 Pet. 3. 12

if

if our Hearts be brought to this, to wish and desire to see and enjoy the things of the other World; now you walk by faith, and you are not far from the Kingdom of Heaven; now you will bless that God that hath shewed you such mercies, to pluck you out from among men; and that did not suffer you to be strangers in his house, but did bespeak your hearts to come and knock, and to take a room in that place above.

CHAP. XI.

Visions and Enjoyments of Faith.

WE walk] When the Apostle saith, we *walk*, he means, we run our race, have our abode in this present world, and our conversation with men; we pass on through all things which divine providence presenteth, or divine command enjoyeth

eth, good and evill, light and darkneſs, and through death it ſelf; we are not ſtopt, nor ſtayed, or not diverted and perverted, but we hold on, and our courſe is maintained to the end.

To underſtand this rightly, take into conſideration theſe four things.

1. When it is ſaid, *we walk by Faith*, we are not to underſtand meerly, the *habit*, power, and ability in men to rely upon God; but as *acted*, and working, and putting forth it ſelf in thoſe fruits of it, *deſire*, *hope*, *joy*, &c. For it is hope and expectation of bleſſedneſs that is the nerves and and ſinews of the inner man, and Faith gives ſpirits to theſe nerves, and ſinews: *Hope* looks upon things *promiſed*, Faith gives *life* to hope, that it may improve the promiſe; ſo that it is not meerly Faith, but Faith as *ſpreading* it ſelf and bloſſoming, and bringing forth hope and joy, by which we walk.

Spes dat animum.

The *Devils* have a *Faith*, but becauſe it miniſters not *hope*, it yields no refreſhing, but is tormenting to

them, *they beleive and tremble*; they would put out that light if they could, because it doth not refresh, but scorch them. The Gospel is known of them, but not as *offered* to them; they know something of the things of the world to come, but see not these things *tendred* to them: therefore have no *hope*; so their Faith ministers no good to them, but vexeth them; but the *Faith* which the *Text* speaks of, is such a Faith, as strengthens, supports, and bears up a mans heart in the world, and doth it by working hope, expectation, and joy.

Iam. 2 19. φρίσσουσι, An hideous fear, like the Sea raving.

Hope is called an *Helmet*; Put on for an Helmet the hope of Salvation: indeed, as an *Helmet* secures the head, and makes a man able to go through blows and dangers; so *Hope* hardens and steels a mans spirit, that having once taken hold of eternal life, and seen his Interest there, he is stronger then all things that can come against him. The Apostle calls Hope an *Anchor sure and stedfast, and which enters within the vail*. As a *Ship*, although

1 Thes. 5, 8. Περικεφαλαία, which covereth the whole head.

Heb. 6. 19.

though it be in the midſt of rowling Seas, and under the preſſure of great and tempeſtuous winds, yet having an *Anchor* ſure and ſtedfaſt, is ſecure: ſo the ſpirit of a man is quiet and ſecure within, when once he hath pitched his hope within the vail. *Faith acted* ſupports; Food nouriſheth not by having it, but by eating, and digeſting it; ſo it is the uſing and acting of Faith that ſtrengthens and comforts the Soul.

2. This Faith is nothing in it ſelf, either in habit, or Act, but in *connexion* with the *object*. One man hopes for a *penny*, another hopes for a crown, and it may be the hope of both is as equally reall and ſure; but there is more *ſtrength* in the one, then the other, becauſe the *thing* wherein it is ſet is of *greater* moment.

There are two *objects* of Faith.

The *object or thing upon which* Faith is ſet, and pitched through Hope, and that is that bleſſedneſs and life, which is hid with Chriſt in God.

All the preparations of the other

world, that hidden treasure which God hath laid up for those that love the appearance of Jesus Christ, *Faith* having pitched upon this, receives strength from it. Nothing is greater then these things, they are no less then the fruits of the eternal and everlasting love of God, that love that *passeth all knowledg*; this love acts like it self, and hath allotted to us *Peace, that passeth all understanding*; unsearchable riches of grace, an exceeding great weight of glory: when Faith fals in with this, the heart is filled, and another spirit comes on a man, by the darting of the beams of these glories upon the Soul.

2Pet. 1 4. Τίμια καὶ μέγιστα ἐπαγγέλματα, the greatest that can be.

These things are most excellent, in their nature, in their *fountain*, and in their *end*, being things for which the promises are called exceeding *great and precious*; as a Cabinet that holds the Jewel, as a paper that contains a royal Deed of gift, hath its worth from that which it conveyes.

The Scripture gives this Reason, of the provision made in Heaven, to make

make God *admired*; when God propoſeth a ſtate to his people to make himſelf to be wondred at by the world, how great will that be? when he appears, he comes *to be admired in all that believe.* If a *Prince* would make himſelf *admired*, that muſt be tranſcendent by which it is to be done; how great then is that which ſhall make God and Chriſt admired of all? 2 Theſ. 1.

To make the *Saints bleſſed and happy*, ſurely that muſt needs be great bleſſedneſs, that ſhall make happy a people *full of unhappineſs*, that fils ſo *many empty* veſſels *at once*, that ſhall give bleſſedneſs to ſuch as have ſo great a *capacity*, that ſhall give *ſufficient* eſtates to ſuch as are in ſo *high* and and *near* relation to himſelf: for that will not ſerve a *Prince*, that ſerves a private man. Now when Faith hath pitched its *eye*, and laid its *hand* upon theſe things ſo glorious, there is ſuch a *ſtrength* derived into a mans heart, that now he could make his ſteps by the brink of hell; he could

could walk, and rejoyce, and sing for joy, even in the vally of the shadow Death; now nothing is too dreadful to him, when Heaven is so amiable, and brought so near him. Thus Faith receives strength from this *object*.

There is *another object* of Faith, and that is the *object by which* Faith acts; the *promise* by this Faith becomes able to catch at the thing *promised*; the promise is faiths *warrant*; it is the *life* of Faith, as Faith is our life. Had the things promised been only *known* to us, there might have been *desire*, but no *hope* of them; nay, we fell at that distance from God, when we sunk from our state of Creation, that it had been presumption to have hoped so *great things*; but now God having entred into promise, and brought himself under a Law, Faith stands upon strong Foundations. A man standing upon those immortal *Pillars*, is able to lay hold upon the joy that is set before him. *By two immutable things, whereby it was impossible*

Heb. 6. 18.

ble God ſhould lye, we have ſtrong conſolation who have fled for refuge to lay hold of the hope ſet before us. We have now that warrant and *encouragement* to lay hold, which before we had not.

3. It is not faith in any of theſe conſiderations alone, not as an *habit*, nor as working and acting of faith; not faith in conjunction with the promiſe alone: but faith with the *witneſs of the ſpirit*, that doth enable a man thus to walk on in his way. Faith comforts and ſtrengthens the heart two ways.

As it *gives us Intereſt* in the things of life.

As it *witneſſeth to us our Intereſt* in thoſe things.

Now the *witneſs* that Faith gives is too weak and inſufficient to give ſatisfaction, and the utmoſt ſecurity to a mans ſpirit, in matters of ſo great importance; therefore there is a neceſſity of the *witneſs* of *God* himſelf, the witneſs of the Spirit, and that is it that *Paul* ſpeaks of. *Now he that*

2 Cor. 5. 5. *hath wrought us for the same thing is God, who also hath given us the earnest of his Spirit*; therefore we are always confident, &c.

God puts a man out of doubt by this *Testimony* of his Spirit. Faith without this security will *save* us, but not chear us; it will carry a man through his way, but not without much fear and painfulness. A man shall be enabled to fight that doth believe, but he will fight with fear, not with triumph: But when Faith is able to speak out, and clearly to utter her *message*, which lies in two words, This Promise is of God (and so, is true) and this promise is mine; when Faith, I say, is able to deliver her message compleatly through the *Testimony* of the Spirit, now is a man set amongst Angels, and treads the world under his feet; he passeth through the greatest hardships and hazards as a Conqueror, and is brought into an happy state; he is like a Ship in the *Harbor*, like *Noah* in the Ark; Though men and all creatures are perishing without.

out, and the world breathing out its last gasp, yet all is quiet within; *Noah* and his company are secure.

4. The Faith the Text speaks of is not every Faith, not a Faith of our *own contrivance and forming, but of Gods:* This is certain, That as a man works himself to the believing of any History he reads, of *Cæsar*, or any other; so a man may be wrought also to a Faith and Credence of the Gospel: But it is not a Faith that stands upon any *humane foundation*, or that is raised after the manner by which we beleeve other things; but a Faith *wrought of God.* We are wrought to this very thing by God (saith the Apostle) that we be able to have our inward man relieved when our outward man perisheth. This the Apostle calls the *gift of God: We are saved by Faith (and that not of our selves) it is the gift of God:* And it is called the Faith of the operation of God; *Buried with him in Baptism, and risen again through the Faith of the operation of God, who quickens the dead.*

Eph. 2 8
Col. 2 12
Πίστις τῆς ἐνεργείας αὐτῦ, Of the efficacy and force of God.

What

What need we any other Testimony, that they do so, then what the Text speaks? We do walk by Faith, saith the Apostle. Read that *Martyrology* of *Heb.* 11. By Faith *Noah*, *Abraham*, *Moses*, and the rest, did so and so. If you would further know, how it comes about, that the Saints are made so strong; besides what hath been spoken of the *Objects* of Faith, consider this:

Faith is a *divine thing*, it is something of God planted in men, and therefore carries with it vigor and strength. But besides that, Faith is *designed* to this employment and service, to be the staff and stay of a mans spirit that is beloved of God, that he may walk stedily in this present World: the power of it lies not in it self, but in being *appointed* to such an end.

The *Rod* divides the Sea, and *Rams horns* founded cast down the walls of *Jericho*, and spittle and clay give the blinde man sight, if not *eyes*, (as some think:) And so Faith, though

though a *feeble thing* (as indeed it is amongſt the feebleſt things of the World,) yet becauſe it is *deſigned* of God to this end, ſhall effect it. It is a wonder how the *Ark* of *Noah*, floating up and down, ſhould ſecure it ſelf, and how all ſhould be well within, being filled with ſuch ſtore of Creatures; yet becauſe it was Gods *appointment*, it did ſecure all in it.

Beſides, there are *divine influences* that come *unto the actings* of Faith; Faith acts by the power of God: the Apoſtle ſpeaks of a *glorious working of the power of God in Beleevers.* And if the *power* of God put in with any thing, though never ſo weak and feeble, it ſhall prevail. And there are *influences* that come in *by the actings* of Faith; God comes in *upon* our Beleeving, and *through* it; He having appointed the things promiſed unto Faith, the Faithfulneſs of God, when ever the Soul acts Faith upon the Promiſe, will ſhew it ſelf. As the weak actings of life in a child to- Eph. 1. 19

toward the Nurſe move her affections, and cauſe the breſts to be drawn forth to it; ſo our feeble actings of Faith cauſe the *breſts of Conſolation* to be drawn forth unto them that come to him. *I remembred* (ſaith *David*) *thy Judgments of old, and I was comforted*; or, *I comforted my ſelf*, even as a Childe refreſheth it ſelf when the breſt is given to it: I ſay this is the way to derive ſtrength, by acting Faith upon the Promiſe: I remembred thy Judgments of old; I believed, and thou waſt as good as thy word: When I knock, thou openeſt; and when I let down my bucket, thou doſt fill it.

Pſal. 119. 55 וארחנ- חם

Then I beſeech you conſider, that here is the great difference between man and man; The Saints walk by *Faith*, not by *Sight*; and the world walks by *Sight* (not by *Faith*,) but it is not ſuch a *Sight* as the Apoſtle means. The World walks by Sight of Lands, Honors, Pleaſures; and when theſe are out of Sight they are in darkneſs, and have nothing to live on:

on: If a man cannot see his Dwelling, Health, Liberty; if such things be hid, and out of sight, the man is at a loss, and dead. The Life of Saints is *on high*; they live by Faith, and Faith lives in *Heaven*; they have an Anchor within the Vail. Indeed a man beloved of God, whom God hath taken out of this World, and made one of *another World*, is taught of God to see what state he is in *by Nature*, that he is in a state of *Apostacy* and ejection from all good. Now when the *Judg* that might pass sentence against him brings forth words of Life, and saith, O thou poor Soul thou hast *lost all*, but here is *thy all* again, and better then *thy all*: When he saith to the condemned man, O man, thou hast forfeited thy life, but here is thy life again; He accounts this *worthy of all acceptation*; He receives the Word *gladly*, as the Jews in *Acts* 2. that were pricked at the Heart: Nothing is more welcom to him then this news; now he kisseth and *embraceth* the

Pro-

Promiſe, takes God upon his Word, and glad he hath him there in ſuch a caſe.

But others, that never ſaw their miſery, and never knew their condition, and the worth of that other life, are not moved at all. If there be a Promiſe of Pardon, he that is *innocent* mindes it not, but the poor condemned man harkens after it; as for this World he ſees it a dead thing, and himſelf a dead Creature; and were it not that this way of relief is come from Heaven, he is undone to Eternity.

Do you finde your ſelves in ſuch a caſe as this? The Word we hear every day will judge us. If you have not thus judged of *Eternity*, you have not the ſpot of Gods People on you: Bleſſed are they whom God hath enlightened, and awakened to accept the Promiſe: Theſe walk by Faith here, and ſhall come to walk by Sight hereafter.

But ſome may ſay, We hope we walk by Faith.

But

But can you say, you are *confident?* Every man will be ready to say, I know I must dye, and appear before the great and terrible Judg; But canst thou say, I am confident, and upon such terms as the *Apostle* here? Dost thou *desire* to be clothed upon? to be out of this World, and to be with Christ? Thou dost not love him that dost not desire to see him; and if thou dost not love him, thou dost not beleeve on Him; For Faith works by Love. *A Crown of Righteousness is layd up for me*, saith the Apostle, *and all that love the appearance of Christ.* The *Traveller* longs to be at home, a *person betrothed* longs for the day of Marriage, the *Husbandman* desires the time of Harvest, *Princes* desire the day of Coronation; and have you no Longings after the appearance of Christ? Can the Spouse not desire to see her Husband? What Childe is that which hath not a Desire and Longing to see his loving Father? What is Christ to you, if you desire not his appearance?

2 Tim. 4. 8 ἀπόκειται μοι, is appointed and safely kept for me.

ance? Whence is it that you desire Riches, Honors, &c. but because you love them? and have you no desire to see Christ?

Φιλοτιμούμεθα.

Or can you say this with the Apostle? *I desire* (the word is, I ambitiously desire) whether present, or absent, to be *accepted of him*. O that Christ would own me, and be one with me, that I might lie in his arms, and walk in his presence. If you beleeved that Christ dyed, and is now at the right Hand of Glory, and hath all Power in His Hand to judge the World, and that we must all appear before Him; then you would finde this effect in you, that the Apostle found in himself, a desire to be ever *acceptable* and *gracious* with Him, such as may finde favor in His sight. *David* desired this; *Remember me, O Lord, with the favor that thou shewest to thy people*; O visit me with thy Salvation: That love thou shewest to them that are dear to thee, shew to me; and thou that so rejoycest the Hearts of many with the light of thy coun-

Ἐνάριστοι.

Psa. 106. 4 ברצון עמך

countenance, making them see their Pardon and their Life, so do to me. If thou hast Faith, thou canst not but do thus. It is possible a man may *wish* this, that hath no saving Faith: But if you come not to this, ardently and ingenuously to desire *Acceptance* with Christ, you have not Faith. But it is not this onely that I mean, when I say, you will desire to be accepted; but to be made *pleasing* to Him, according to his minde, conformable to Christ; none but such as beleeve can desire this. Εὐάρεστοι

Again, Can you say this? That you live under the *power of the love of Christ*: so the Apostle did; The love of Christ constrains us, shuts us up; we cannot squander as the World doth; we are beset and confined like men besieged; we are acted by the Love of Christ so strongly and effectually, that nothing can stop us. Can you say, you walk evenly in your way? and when you are out, you come in again? and that through the power of the love of Christ. If we 2 Cor. 5. 14 Συνέχει ἡμᾶς.

be ſtrangers to theſe things, and have not this Image on our Hearts, we are without Faith.

CHAP. XII.

Office and Operation of Faith.

ONe *thing more* I would ſay, to *exhort* you to *get Faith*; Labor to *cloſe with the Promiſe*: as you hope to live, have your eyes upon your ſtate. This Chapter lays us all out for *dead*: this is thy ſtate and mine, We are *dead by Law*, through a *ſentence* juſtly paſt; and not onely ſo, but *formally* we are without ſpiritual Life. Now in this condition we are in an *incapacity* of being ſaved, onely by Faith in Chriſt we are made alive again. The Promiſe is offered, O come. Where are the Hearts of men ſo many years of their lives, when Heaven calls after them to come?

come? and Jesus Christ calls from day to day, O thou dying Soul, why dost thou not look to me, that thou mayst have life? He offers all grace and treasure to men, and follows them without ceasing; and yet how few are effectually touched in their Hearts with these things? Where have your Hearts been all this while? If Christ come to save us, and we will not harken to Him, what shall we expect from him when He comes to judg us? If mercy be rejected by us, how do we think to speed at last, when out of deep of misery we come to make suit for mercy? But that is not all.

When this is done, you must *act Faith* dayly, in way of *Meditation*, as *David, I remembred thy Judgements, &c.* In way of *Argumentation*; thus *Abraham reasoned* himself into a willing subjection of himself unto God in that great Tryal; He *accounted* God able to do for him as He had promised. So be you frequent in arguing; Is my Anchor within the

Psal. 119 52

Heb. 11. 19 Λογισάμενος ὅτι &c.

Vail? and is the Faithfulneſs of God that by which my Anchor is held? Then I am ſure and ſafe. Hath God ſaid, Thy ſins are forgiven thee? be of good comfort, I have taken thy name into my Book, and I will give thee Eternal Life? Then, O my Soul, be ſatisfied, return unto thy Reſt. Thus a man ſhould argue from the Promiſe, and plead it upon his own Heart, and unto God; to God in *Prayer*, and upon himſelf in *meditation and argumentation*. Be quiet, O my Soul, and return to thy Reſt, for the Word is gone out of his mouth. Upon this ground the Apoſtle exhorts, Let your Converſation be
Heb. 13. 5 without Covetouſneſs, and be *content*; for He hath ſaid, *I will never leave thee, nor forſake thee: So that we may boldly ſay, The Lord is my helper, I will not fear what man can do unto me.*

Becauſe acting and living by Faith is a work of ſo great importance, conſider well what enforcing Reaſon doth aſſault you.

It

It is of *abſolute neceſſity*; for there is no other way to live, but by Sight and Faith: Sight is reſerved for the other World, Faith only is appointed to bring Life and us together in this World.

The Ordinance of *Bread* to be the ſtaff of Life, hath not impoſed that abſolute neceſſity of the uſe of it. There are times in which Nature is not obliged to Bread, but no times in which we who enjoy Underſtanding are left free to the uſe of *Faith*, *i. e.* to uſe it, or not to uſe it.

Bread is onely to maintain *Life*, but not to give what we need by Clothes, Arms, Fortifications, &c. But our Life of *all kindes* comes in by Faith: the Life of Holineſs, of Peace, of Hope, of Love, of Joy; all ſpiritual Life is maintained by Faith.

God hath left Himſelf more free to hold up natural Life by, or *without Bread*, as he maintained *Moſes*, *Elias*, Chriſt forty days without it; but he will not communicate him-

ſelf to us, but *by Faith*.

When therefore we act not *Faith*, we depart from *Life*, and are deſtroyers of that which is *better* then our *Being*. Our ſubſtance is beneath the dignity of Life. What a deſpicable deformed thing is an apoſtate Angel, ſtript of the Life of God? *A living Dog is better then a dead Lion*: for Life is a ſtate of Hope, Knowledge, and capacity of good; but a dead thing is in darkneſs, and ſhut up from good.

Eccleſ 9.4

What a ſad thing to deny ſuſtenance to thine own Life, the Breath of God in thee? What ſhall be done to him that ſtarves a Princes Child? What have we of like worth to ſpiritual vigor, agility, courage, and peace of Soul? and ſhall we, who have a door of Life, at once offer *contempt* to divine Goodneſs, and *violence* to our own Life, by not uſing what God hath put in our hands for our relief?

What weakneſs and ſadneſs come in when faith lieth dead? What hor-

rid

rid contradictions are we found in? We pray and cry for Life, yet we reject the counsels of Life: we beg to be made to live, yet we destroy our Life.

CHAP. XIII.

Act Faith always to the utmost.

A Third excellency of the life of *Faith* is, That it is the means, the onely means, which God hath appointed for the life and support of his people upon the face of the Earth: As I urged this before to the necessity of Beleeving, so now to the excellency of Faith. There are but two ways of Life:

By { Enjoyment. / Expectation.

Our life here is not maintained so much by the things we *enjoy*, as by the things we *look for*: We are saved

by Hope. The Apostle *Paul* certainly had received much, and yet saith, We walk not by Sight, but by *Faith*. This argues a great excellency in living by *Faith*, That God hath appointed this for the relief and support of *his people* in the World; of his people whom he *loves* dearly as a *Father*, whom He loves with the *same* love with which He loves *those* that are now in his Kingdom, with *that love* wherewith He loves *Jesus Christ*; as the love is the same to the Body, and to the Head.

Were there not then an exceeding great *excellency* in living by Faith, *God* would not have taken this course with His People for their support in the World, where are so many difficulties to be wrestled with, where a man carries about him such a weight of sin as is able to break the strength of any Creature; He would never have left them to this way of relief and subsistance, were there not an *excellency* in it.

Indeed as there is *imperfection* in the

the life of *Faith*, in that it hath not yet attained its end; ſo there is this *glory* in it, that the end is *ſure*: *Faith* and its end are linked together by an *immutable Decree*, and a Promiſe that ſtands faſt to Eternity. Suppoſe a *Prince* ſhould give *one* thing to his Son (to whom He wiſheth all good) as that which ſhould be all things to him; that this ſhould be food to him, and his attire, and Armor for his defence, and counſel for his guide; that *one* thing muſt needs be *excellent*. Every thing is ſo much the more precious, by how much it is the more *comprehenſive*: There are *ſparks* of goodneſs in *ſeveral* things, but in ſuch things there is but *little* goodneſs *ſeverally*; but when there is a *comprehenſion* of much goodneſs in *one thing*, that one thing is exceeding good. There is ſome worth in a piece of *braſs*, and a piece of *lead*, *&c.* but there is the worth of all theſe connected in a piece of *Gold*, or in a precious *Jewel*; this makes it ſo much the more *excellent*. So *Faith* is

is the more excellent, because God hath collected *all the beams* of goodness into this one grace, *Faith* in Christ.

Faith is the *staff* of a mans Soul, the *key* that gives him admission into the Kingdom of Heaven, to stand in the sight of God; the *wing* and spring of all solacious actings, the *Helmet* and *Breastplate* in War, the *Anchor* at Sea, the *evidence* of things hoped for. Now when *all* these excellencies are comprised in *one* thing, this must needs make it exceeding excellent; therefore the Apostle *Peter* calls it [*like*] *precious Faith.*

2 Pet. 1. 1. Ἰσότιμον πίστιν.

Every thing that is a *means* to an end hath an *excellency* in it, as it conduceth to that end more abundantly, and according as that end is in *worth.* Now here is the *greatest* and highest end proposed to *Faith*, and *Faith* endued with the greatest *sufficiency* for the attaining of that end; such a sufficiency, as that it overflows to give life and strength to *every* thing that contributes in the least toward eternal life. If

If you conſider the *promiſes* which are very excellent, and which indeed are *pillars* on which the Soul leans; what makes them our ſupport, but Faith? for ſeparate faith from the promiſe, and the promiſe as to us is weak. *The word profited them not*, ſaith the Apoſtle, *becauſe not mixt with Faith in them that heard it.* The *joy* which is ſet before us, which was the great encouragement of Chriſt, in the ſtrength whereof he endured the Croſs, and deſpiſed the ſhame; this joy hath its reviving power and vertue towards us from *Faith.* For further then it is believed, it is as a thing that *is not*, and of that which is not nothing comes. Yea the very *nature of God*, the thoughts whereof are ſo great a cordial, his wiſdom, goodneſs, graciouſneſs, compaſſion, readineſs to forgive and to help, &c. theſe, even theſe things, which are ſo many *ſprings* of life, convey not one *drop* of ſolid comfort to us, but by the *mediation of Faith* in Chriſt, that is, except we believe, not only that theſe things

Heb. 4 2. Μὴ συγκεκερασμένος τῇ πίστει τοῖς ἀκούσασιν.

Heb. 12, 3.

Non enim nulla eſt operatio.

things are so, but believe them as presented in the *promises*, we can derive to our selves no effectual comfort and relieſe to bear us up in our way in this world. Yea, all the actings of the *new man*, by which any consolation is wont to come in, are all ineffectual, and become as *pits* without water; like dry *trees* and withered branches that yield no fruit, except that *Faith* gives heat, life, and strength to them. As for example,

Meditation, though it be set upon the higheſt object, God in Christ, God as the *fountain* of all life flowing forth; yet, what is this exercise of the mind upon God, but a poor and liveleſs work? an uncomfortable wandring of the Soul about the fountain of life? except *Faith* come in to give a man interest in these things, an hungry man hath but a fruitleſs and tormenting gazing upon meat, that he cannot compass.

Prayer is a great relief to a man, it is the *bucket* of the Soul, by which it draws water out of the *Wells of Salvation*,

vation; but without *Faith* you may let down this *bucket* again and again, and never bring up one drop of ſolid comfort; *prayer* is but an anxious pouring out of the Soul about an uncertain good, deſire mixt with much *trembling*, the Soul making a ſad purſuit after that it cannot reach. It is *Faith* that brings a man to the enjoyment of thoſe things which are the life of all ſuch actings; ſo that Faith certainly hath a very great *excellency* in it. I have given you ſome taſtes of it, but had nothing of this been ſaid, or could nothing of this have been thought on; yet this had been a ſufficient argument of the *excellency* of Faith, That it is a thing *appointed* of God for ſo high an end.

A fourth excellency of Faith lies in the *nature of Faith*, and the actings and workings of it: I'le give it you in three or four conſiderations.

1. It is *ſpiritual*, which carries much in it to perſwade us to live this life of Faith; it is ſpiritual, therefore moſt excellent; all the actings of the

ſpirit

spirit bring in *more* toward the good and welfare of man, then the actions of the *body*; you have more by the looks of the mind, then of the eyes; you receive more by the internal then by the *external* sense: inward actings which are spiritual, are incomparably of greater concernment to us, then all outward actions: but that is not all.

The actings of Faith are *spiritual*, therefore more *independent*, they depend not on so many things as *external* actions do; you cannot speak or move in way of prayer, or exhorting one another, but there must be a *concurrence* of instruments, of season and fitness of place, &c. but in spiritual actings, there is not such a *dependance*; but a man is more *free*, he may do them in any place or time; if thou hast the life of Faith upon these wings, thou maist mount up into the highest Heavens at *any* time. As the object of faith is *invisible*, and no eye sees it, so the way of *Faith* to the soul in conversing with God is

in-

invisible; so that while thou art *with men*, thou mayst converse with God, and they not *see* the Motion; thou mayst ascend up by the strength of *Faith* in a fiery chariot of love, and they never discern it; while thou art *treading* on the earth, thou mayst be walking with Christ in his Kingdom with the Apostle and Spirits of just men made perfect; and while thou art *standing still* as men think, thou mayst be walking over all the other world, and be taking a view of the promised land; while thou art *sitting at table*, thou mayst sweeten thy meat, and sugar thy cup with such influences of *Faith*, as may make thy table better to thee then the tables of the greatest *Princes* in the world; when thou art at *thy work*, thou maist by Faith draw down Heaven to thee, thou mayst sweeten all thy labors by the Actings of Faith, and make all thy ways, as the ways of Angels: there is no place, no season, nor condition wherein thy faith may not be acting; that's one *excellency* in the

the *nature* of Faith and the actings of it, they are *ſpiritual*.

Again, as they are ſpiritual, ſo they are *ſweet*; they are not onerous and burthenſome, the actings of *Faith* lay no *burthens* on us; a man that lives by Faith, lives at no *expence*, he parts with nothing: nay it is a moſt *gainful* life; the more Faith puts forth, the more it fetcheth in. When a *Prince* ſaith to a man in poverty, Take, and take as much as thou wilt from ſuch a *Mine*, this is no burthen to the man; ſuch is the working of *Faith*, it is feeding, taking in, drinking of the well of life, putting on the robes of glory, receiving the things of the promiſe. It ſhould therefore be a very great encouragement and provocation to us, to put our ſelves upon this work, the acting of Faith. You do but cloſe with the gift that is freely given you; Faith is a *piece* of the thing promiſed, you are not onely bleſſed by Faith as the *means*, but bleſſed *in believing* alſo.

Thirdly,

Thirdly, Faith acts in the strength of the *highest reason*, it draws spirits from that which is most glorious, for it acts from the *vision of God*; so far as a man lives by Faith, so far he lives in the sight of God, of his wisdom, goodness, power, faithfulness, &c. it must needs be so, because these things are the *foundation* upon which Faith builds; and by the sight of these things, Faith is set on work: what is more excellent, then for a man to see almighty armes of power reached forth to embrace him? to see infinite wisdom coming to direct him, and infinite goodness to relieve him? *all the glories* in God do contribute that to Faith, by which it is born up in its work; Faith is maintained upon excellent things, it feeds upon no less then God himself, and acts in the strength of God.

Again, Faith closeth and fastneth upon the *greatest good*: faith is that which sets all that is in a man on work, the work of every grace is not alikes as it is in a great house, where

are many servants, every ones work is not alike, though all of them be employed about their Masters work. Some Graces, though they act for *God*, yet act at a *distance* from God: *Patience* is acted about trouble, *Repentance* upon sin; *Justice* is acted towards and amongst men, *Temperance* about meats and drinks; but *Faith* acts upon *God himself*.

It is true indeed, there are other Graces besides *Faith* that have their *attendance upon God*, and act neer unto him, as Hope, Joy, Love, &c. but *Faith* hath this excellency above them all, that it is that *by which* these are brought in and admitted into the *divine presence*. *Joy* could not come in, except *Faith* opened the door; there could be no *Love* standing there, if *Faith* did not bring it in: *Hope* lives upon faiths charge; it lives by faith, and is maintained upon its Object in the strength of faith; so that herein is the excellency of *Faith*, that it is that which acts upon *God himself*, and by which all graces are brought

brought in, that do act neer unto God: *We have access to God through Faith.* We are filled with joy, but how? by believing: *faith* acts on *God*, and there it lives, and rests it self; yea, it acts upon the *best* (if a man may say so) of God. Eph. 3. 12. Rom. 15. 13.

Faith lives upon God, not as a man lives upon his *food*, or as a beast upon his *pasture*, but as a friend lives on his *friend*: as a Wife lives on her *Husband*, as a Child lives on his *Father*; so *Faith* lives on the *Love* and sweetness of God, which sweetens all that God is to him.

Again, *Faith* is not *limited*, all that God is belongs to it; The Love of God, which passeth all understanding, is faiths rich portion: And faith hath *no time set*, she may come when she will to this, every hour of the day, nay many times all day: Indeed, it is not because we have not *opportunity*, but because we have not Hearts, that our faith is so much from home; else we might be more in *Heaven*, though we are upon the Earth. Nei-

ther is faith limited for the *continuance* of this life, but hath days of *Eternity*; it is such a life as never ends; for in Vision faith doth not wholly cease.

Now to live in a constant *Aspect*, and under the beams of the Sun of Righteousness; to live at the head of the Well of Life, to live in the midst of divine goodness, what a life is this? and this is the life whereto you are called: O that it might be considered, and that we would study more to live this life of Faith.

Fourthly, *Faith* acts upon things so, that it *engageth God*: that's a very great glory indeed, That thou, by so believing what God hath said, as that thou accepteſt of the Promise tendered, shouldst *engage* God to thee: yet so it is; yea thou engageſt God *strongly*, and to the *utmost*. Though thy faith be *weak*, yet if it be true, God accounts Himself as *strongly* bound to thee, as to *Abraham* or *Isaac*, to the Prophets or Apostles; yea as to the Angels themselves

ſelves, or the ſpirits of juſt men made perfect.

God accounts Himſelf bound likewiſe, as in the higheſt and ſtrongeſt manner, *ſo to all things:* If thou live this life of Faith, God is not *free* concerning *any* good thing towards thee; there is nothing He hath but it becomes thine. This is a moſt excellent ſtate, wherein the mercy and goodneſs of God compaſſeth us about: We may have Hearts indeed ſometimes to go *out* from our Happineſs, but God will hold us, and life ſhall be with us. Mark what *David* ſaith; *Surely mercy and goodneſs ſhall follow me all the days of my life.* As the *Rock* followed them in the Wilderneſs, and gave them water continually; ſo life and goodneſs attends thee continually. Pſal. 23 6

Fifthly, Conſider what *ſtrange things* Faith will do; it makes things that are *impoſſible* to be poſſible: That which all the Power of Angels, yea all created power cannot bring about, thy *Faith* ſhall; All their

power cannot conquer one ſin, thy faith will conquer *all* thy ſins; faith
1 Joh. 5. 4, 5 conquers the World: Faith will make that which *is done*, as if it *were not done*: ſo thy ſins that are done and committed againſt God, upon thy beleeving are done away, and made meer *non-entities* and nullities; in reſpect of their guilt and power to hurt thee, they ſhall be as if they never had been done: And faith will make that *to be done*, which never was done; ſo *Abraham* did offer *Iſaac*, and yet *Iſaac* was never offered by *Abraham*; God taking it *as if* the thing were done, becauſe *Abraham* was *willing*: And ſo *David* is ſaid to build God a houſe, though He did it onely in his thoughts and deſire: *Solomon* built the Houſe, yet God accounts it *as if David* had done it.

Faith makes *great things little*, very little, indeed *nothing*: That which the World accounts exceeding great, Eſtate, Honors, Pleaſures, and the accommodations of this life; faith, when

when the season is, desires nothing of all these. The Apostle *made no reckoning of all these things*: as if He should say, When I make an *Inventory* of my Estate, I put not these things into the account; I reckon not what I have in this World, as Friends, Houses, Lands, &c.

Act. 20. 24 Οὐδενὸς λόγον ποιοῦμαι. *Nullius rationem facio.* Vulg. *Nihil horum vereor facio.* Montan.

Again, Faith makes *little things to become great*: A little mercy, that which an ungracious wretch would account nothing, faith will so *greaten* it, that a man will see Heaven and all blessings in that mercy: Indeed there is much layd up in every thing which we receive from God as the fruit of his Love, and nothing but *faith* spies it out.

Faith makes things that are *absent to be present*, so that though thou art yet in this World, if thou livest by faith, thou shalt be as if thou were in *Heaven*: And indeed faith will make thee reckon thy self to be one of that City, as *Paul* did; *Our conversation*, saith He, *is in Heaven*; Thou wilt reckon thy Estate there;

and thy Heart will be there; and the ſtrength and ſtay of thy life thou wilt reckon there; ſo that it is a moſt excellent life to live by faith.

I have now done with theſe four excellencies of Faith; but I will tell you, that thoſe that do live in the fleſh can no more underſtand what the life of faith is, then a *Plant* can underſtand the life of a *Brute*, or then a *Brute* can underſtand what the life of a *Man* is. A man in the *fleſh* cannot underſtand what we ſpeak of the life of *faith*; but it is as if we ſpoke things in a ſtrange language. But this is ſure, That if a man ſavor not theſe things, and his underſtanding do not reach to diſcern theſe things declared in the Scripture, and if his Heart be not provoked to live this life of faith; that man is dead, and ſeparated from God.

Another excellency of the life of Faith is, That it hath an *influence unto Holineſs*; The more you live by faith, the more *holy* you will be; *Holineſs* is the beſt thing, it differs but

but in *name* from Happineſs; for what is *Happineſs*, but to be as God is? and what is *Holineſs*, but the *Image* of God? What is the Honor of a man above a beaſt, but the *Image* of God upon him? It is the ſuperſcription and image upon a little piece of *Coyn* that gives it its value. Holineſs is the *capacity* of the ſpirit of a man to communion with God: As by our *humane Nature*, which we all partake of, we have a capacity to communion with *men*; ſo by the *divine Nature* communicated to the Saints, they are raiſed to a capacity of communion with *God*. Holineſs is the *life* of men, without which we can do nothing at all towards our life, nor take in any thing of that which is ſet before us, wherein lies our Bleſſedneſs. Holineſs is the *title* of a man to Heaven; As the *Image* of the Father upon the Childe doth *entitle* him to the Inheritance of the father, ſo the Image of *God* upon his People makes them Heirs.

Faith hath an *univerſal* influence, and

and an *effectual* influence unto holines. *Faith* hath an *universal* influence; indeed all holiness springs from Faith: *he purified their hearts by faith*, Acts 15. 11.

It is true, that all grace, and Faith it self is the fruit of the spirit, but as the vigor and spirits in the *root* doth form and thrust out all the branches; so the spirit of God, from *Faith* as the root, doth thrust out all those fruits, which we call so many graces, as fear and love, joy, &c. *This is life eternal to know thee* (saith Christ) and him whom thou hast sent. Life eternal lies *seminally* in the true knowledg of God in Christ.

Iohn 17.

Observe how the Scripture doth *Epitomize* and contract all into *love*. Love is the *fulfilling of the Law*, and *Faith worketh by love*. Love serves Faith, doth the work of Faith; as the powers of a man act by the *spirit* that is in him, so faith acts by love; so that as you live by faith, such are your graces, such is your repentance & mourning for sin, such is your fear of God,

Gal. 6. 5.

such

such is your exactness of walking throughout. It is not for a man to think thus, when he finds his weaknesse, and that he hath slipt; He do so no more; for he will never recover himself and be set right, till his Faith recover.

Faith is the common *Cistern* from whence every grace is derived, it is the Cistern that is filled from the fountain, and from thence every *Pipe* hath its supply; so that you will never be able to keep your selves right, or to repair your selves when you are out of order, but by raising your selves to this life of *Faith*.

As Faith hath an universal influence through all and upon all; So it hath an *effectual influence* into all. Faith *engageth* every member (as I may say) of the new man, it is that which not only gives spirits and life to all, but layes Commands upon all; it sets every part on work; we believe, *therefore* we mourn; we believe, *therefore* we rejoyce, *therefore* we hope, &c. Faith hath the leading, conduct,

conduct, and command of all.

Now what an excellent thing is it for a man to be engaged to live this life of Faith? This is the undoing of men, that they come to God upon some *great convictions*, but they fly off again, because they are not under *bonds*; and it is not the bonds of *fear*, or the bonds of a *Covenant* that will hold them, but it is the bond of *Faith*; if Faith be maintained and kept up, that *ties* a man unto God, roots him and fastens him in ways of obedience.

To make it appear briefly as I can, Faith presents the most *conquering arguments* to overcome the heart, it layes the most effectual plaisters to work the cure. I'le instance in four.

1. Faith presents God *as he is*: look what faith presents, it doth it with this *double advantage*; It presents it as a thing that is *true* and real, and as a thing that hath *actual* and present being; when Faith acts, it hath an *actual* sight of God; now the sight of God is the greatest *Argument* to work upon the heart: observe what the

the Apoſtle ſaith; He that ſinneth *hath not ſeen God, neither known him:* the ſtrength of the Apoſtles reaſoning is from the abſence of the *proper effect* of the knowledg of God to argue no knowledg; and he ſaith, that where ever God is known, that man ſins not; that is, in the Apoſtles ſence, he doth not ſin as his trade, and as that under the power whereof he is *captivated*, becauſe he knows God. Indeed *Ignorance* is the root and ſtrength of all ſin: what makes children ſo bold to waken a ſleepy *Lyon*, but becauſe they know not what that creature is? and what makes men ſo bold with *God*, but becauſe they know not what God is? 1 Iohn 3.6

Again, Faith preſents God *as he is to us*, and this addes to the ſtrength of the other, to know what God is in *relation* to us, our Lord, our Father, &c. *Relations* we ſay are but ſmall things, but they are of great force, as Faith ſhews what God is, as in *relation*, ſo in *affection*; it preſents his *love*, that he loves us from eternity to eternity: *Relationes ſunt minima entitatis, ſed maximæ efficaciæ.*

nity; the bonds of such love are
2 Cor. 5. 14 strong, *constraining* saith the Apostle. Faith presents what God is to us, as in affection, so in *action*; it seeth what he will do for us, and so presents him the great and glorious *fountain* of all the streams of good that flow in upon us: this is of great force, therefore the Apostle urgeth by the promises, that we should *abstain from*
2 Cor. 7. *all filthiness of flesh and spirit, perfecting holiness in the fear of God.*

How can a man but say, shall I deny God any thing that hath given me all things? Shall I joyn in confederacy with the powers of Darkness against him that hath enrolled my name among Angels, and the spirits of just men made perfect? Shall I prefer my self to him who hath not denyed his Son for me? Shall I not do any thing for him, who hath done, and will do all for me?

Again, faith presents the *Connexion* between *Holiness and Happiness*; it sets its seal to that word, that *with-*
Heb. 12. 14 *out holiness no man shall see the Lord*;

it

it concludes on the one side the impossibility of a mans enjoyment of God *without* holiness, and on the other side, the infallibility and certainty of a mans enjoyment of God *with* holiness; and so faith forms a *Reason* from the bowels of blessedness, from all that God hath laid up in his promises, and all that he will be to his people to eternity; faith makes all this a pressing *argument* upon the soul that it may give it self to God.

Again, faith gives all *encouragement* to the Heart in all the sad thoughts of it; I have been a sinner saith the soul, and that is a sad thought in a Saint, great intermixtures of sin have stained all my Actions; but saith faith, God will pardon and accept thee, though thou offer to him with a palsie hand; If thou have none but the sick and the lame in thy flock, he will accept them; for he accepts *according to what a man hath, and not according to what a man hath not, if there be first a willing mind.* But a man may think, my way is straight and

2 Cor. 8. 12

and narrow, and I have abundance of corruption hanging on me, that I am not able to make ſtraight ſteps towards the Kingdom of Heaven; I know not how I ſhall be able to walk and hold out to the end.

Faith takes up the words from the mouth of Chriſt, *Lo I am with you to the end of the world*; indeed, if you walk'd *alone* you might have cauſe to fear, but now ſaith Chriſt, I will walk ſtep by ſtep by you, and not leave you till you have run your Race.

But alas, I have ſo many conflicts, and have been ſo long turmoyl'd, that I am even *weary*, and my ſoul is burthened. Now Faith fetches life from the well of life; *Yet a little while, and he that ſhall come, will come, and will not tarry.* Thus I have given you a brief touch of the *influence* that Faith hath into holineſs.

Heb. 10. 37

They that know what holineſs is, & that know what ſin is, and an incapacity of communion with God, cannot but think this an excellent life, to live by

by Faith, if by Faith we may be sanctified.

CHAP. XIV.

Saints Estate Sure and Great.

THen, upon all these considerations, I beseech you learn to live this life; this I may safely say, if not that *few* do thus, yet sure that *many* do not thus; yea many do not live this life of Faith, that profess Faith in Christ: What speak those *despondencies* of soul, those weights of *fear* that sink, those flouds of *grief* that overwhelm? How is thine anchor fixed within the vail, if thou be thus tost in a *tempest*? All *fear* is not *against faith*, not all *sorrow*; Christ had both: but what ever tends to the *diverting*, and perverting of thee; what ever *weakens* thee, as to thine end, that thou runnest not the race that is before

thee, that is from want of *faith*. When the Disciples were afraid at Sea, Christ being with them, saith he, *why are you fearful? How is it that you have no faith?* Mark 4. 40. Inordinate *affectation of things present* shews that the heart is not born up by Faith as it should; the nature of faith is to *center* the heart in God, to pitch it upon that fountain of all happiness; when therefore you are carried in an over eager prosecution after earthly things, or when you lay hold too *pertinaciously* on any state, that you think there is no living for you, but in such a way, and that you are not willing to drink of every cup that God is pleased to temper for you, you live not by Faith.

Again, That *want of love* to God and Christ, which is generally to be seen, shews plainly the alienation of your hearts from God, and that men are strangers to that high life of *faith*: what should I speak of the common profaneness of the world, whose neglect of God, and manifest forgetfulness

fulness of the things of their eternal state, is a palpable demonstration to every eye, that they live not by faith, but are dead in trespass and sins, and without *God* in the world?

I'le then draw up the Exhortation that is so needful; I will draw up the sense of it in these three things.

1. That you would live *always* by Faith, not by fits to be mounting up to Heaven, not once a week, or once a day to lodge your souls with *God*; your bodies are not so refreshed: you are continually in the service of this life, you should much more be intent upon the work of faith, which is the life of your souls, and your eternal welfare. Oh foolish and unwise! that they that might live with *God*; and walk in the midst of *Paradise*, will rather wander like sheep on the tops of Mountains, and in desolate places; that they that might go like *Princes*, will take contentment in covering themselves with rags, and they that might sit on *Thrones* with Christ, will rather

rowl themselves in the dust.

Consult your own experience, when you lean on *God*, are you not best at rest? O thou poor creature! why dost thou not then always rest and lean upon him? Thou sayst his bread is sweet, and his cup is pleasant, how amiable is his presence? Thou hast never done wondering at him; what sweet impressions of all this are sometimes upon thee? Why dost thou not then *always* live in thy Fathers house? and always solace thy self with these things, that are ten thousand times better then all the world? thy idle hours, and thy spare time, how richly might they be layd out, if Faith might come in and take up that room which trifles do, that leave nothing behind, but vanity and vexation of spirit?

It is said of one, that he did *eat, drink, and sleep Heaven:* he was so taken up with the other world, that he was accounted one rather there, then here: so it should be with us. Whence is it, that you are like dry leavs in the wind?

unstable

unſtable in your ſpirits and in your walkings, but becauſe you do not fix your ſelves by faith, and work your ſelves into a compoſed and ſetled ſtate, which Faith gives? *David* had this fixedneſs of heart; ſaith he, *My heart is fixed, my heart is fixed.* That paſſage in *Pſal.* 37. 3. And *verily thou ſhalt be fed*; ſome read, *feed thou on Faith*: indeed a man ſhould ever be feeding, there is always hunger and want, there ſhould ever be then a taking in.

Pſal. 37 3. רעה אמונה *paſce veritatem. Pag.*

It is true, this which you are exhorted to is a matter of ſome labor, but it is *ſlothfulnes* of ſpirit that undoes men: thou hadſt rather live poor, then take pains to be rich; and rather then thou wilt be at ſome coſt to get to Heaven, thou wilt lie grovelling, mourning, and waſting thy ſelf on the Earth.

2. Live *onely by faith.* Many live by *Senſe*, by their Eſtate, and their Intereſt in this preſent world; *Job* denies that his heart was ſatisfied, and delighted, when wealth came in; if I

Iob 31.25. *rejoyce because my wealth was great, and because mine hand had gotten much.* Many live by their *present comforts*, and if they have but some taſtes, some weak ſights and hopes of the life to come, it contenteth them; if they have ſome enlargements in Duties, and ſome impreſſions under the Miniſtration of Ordinances, this contents them; ſuch live exceedingly below their preſent comforts.

Some live upon the *former actings of their faith*, and ſaith one, I know that my Redeemer lives, I remember the day when my ſoul did cleave to him; It is well if ever thou didſt cleave to him, but thou ſhouldſt not live upon *that act* once done, but ſhouldſt *conſtantly* be acting thy faith upon him; becauſe thou haſt come to him and cloſed with him, thou ſhouldſt therefore cloſe with him *again* and again; as *Paul* ſaith, *rejoyce, and again rejoyce.* The firſt Act of Faith enjoyns thee to a ſecond, and engageth thee the more to live by

Faith,

Faith, if thou hast indeed received the life of Faith.

Others live by the *Testimony of others*: to be well thought on, where men dwell, even by those that are wise and godly, sometimes proves the greatest evil that can befall a man; for such a *testimony* and good opinion of others oftentimes covers hypocrisie at the bottom of the heart.

3. That which is comprised in the Exhortation, is, that you *act Faith to the utmost*, and not to rest in some feeble operations of it; *weak* actings of Faith leave a man exceeding dubious and weak; he will not be able to withstand strong assaults, that acts not his Faith with the *utmost* of that strength he hath received. We see other creatures go to the *utmost* in their life, every one takes their *fill*; men that are covetous would be very rich, and they do much for it; would you be rich in all spiritual blessings? here is your way to live by Faith, act it to the *utmost*, seeing nothing better nor greater can be set before you. My

meaning, when I say, Act Faith to the utmost, I'le express in these few things.

1. *Enlarge* and expatiate your *understandings* to an *effectual contemplation* of all that God hath laid up in his promises: do not only cast your eyes upon *one branch* of the tree of life, but take in *the whole*; look upon all your portion, measure the whole land of promise; as heirs, when they come to view their estates, will see what they have in goods, and what in lands; what land and how stockt, &c.

2. Endeavor to work your spirits to a *full assurance* of the truth and certainty of these things; there are many that hang as it were between believing and unbelief, they neither *firmly* assent to the truth of the promise, neither do they *directly* deny it, but rest in a certain kind of weak *assent*, which rather is *dissent*; and in a true interpretation, a denial of the promise, rather then a confirmation of it. Bring your hearts by all possible means

means to this, that you may look on the promises without all *hesitation*, that you may put the matter out of question, that this is the word of truth.

3. You must also endeavour a *clear and through application* of all that is in the promise, that you may be able to say, I *know that my Redeemer lives*; and as the Apostle, *We know that if this earthly Tabernacle be dissolved, we have a house above, not made with hands, eternal in the Heavens.* Though Faith be not assurance, yet assurance is the *end* of Faith, and the end of the promise; therefore God deals with us by promise, that we might come to an *assured state*, and live without anxiety and dubiousness: you cannot live in doubtings, but there will be torment; all uncertainty is vexatious. He that seeks not for assurance, is not good; to be content to live without assurance of his Interest in God, is to have a mind content to be without God.

Furthermore, act Faith to the *utmost*,

most, that is, so live by faith, that you attain to *the highest fruits* of Faith, not onely to love God and Christ, but to love them with a *burning love*, with a mighty love, such a love as lies in the most *vigorous prosecution* after Jesus Christ, and in the most *faithful resignation* of your selves to God; such a love, as works the most *delightful aspects* of God, that makes a man to behold God with all cheerfulness; such a love as works a man to *extoll* the praises of God; in these things lies the strength of love. Also in a *strong longing* after the presence of God, that's a greater duty then is thought of; what kind of Christians are we, if we alway live so in the world, as never to desire to be at *home*? what kind of Members are we, if our head be in Heaven, and we not desire to see our Head? what child can desire always to live from his Fathers house? If you did more live this life of Faith, you might bring your selves more into such a state, wherein you should answer the Law

of

of Faith, and walk as becomes Christians and Heirs of Eternall Life. That's one of the high fruits of Faith, acting highly, *high Love*.

Another is, *quietness and calmness of spirit* in all a mans ways, let God do what he pleaseth, walking in a holy *dependancy* and *indifferency*, as Christ walked; *Not my will, but thy will be done.* Thus *David* learned on God, *I will lay me down and sleep.* Psal. 4.

If you lived by faith, it would work in you a holy *silence*; *Be silent to the Lord*, or wait patiently for God; that is to be so, as that a man hath nothing to say; Though God dash his Hopes, and make his Desires abortive, Yet He is so satisfied in what He sees by Faith, that He is contented. Psal. 37. 6.

A third fruit of *faith* acted to the utmost is, *boldness*, when a man can carry Himself with confidence; *We are always confident*, saith the Apostle in the words before the Text; whence was that? because He looked on things that were not seen; To be *confident*

sident in Tryals, not to be broken with difficulties, not to be detetred from any thing that *God* puts you upon, by the saddest appearances that Men and Devils can present. Thus *Abraham* in that great difficulty gave glory to *God*; He beleeved, and being *strong in Faith, gave glory to God*; or being strong by faith. Indeed faith gives a man strength, above the strength and power of all things, to have courage and boldness, so as to *laugh* at trouble, as *Job* had, cap. 5. 22. Faith gives a man *boldness* in access to God; so that a man comes before God with all cheerfulness, notwithstanding that infinite disproportion between him and his God: This is called for, that we come with *boldness to the Throne of Grace*; the word signifies to come with free and open expressing of our selves, speaking without fear.

Rom. 4. 20 Ἐνεδυναμώθη τῇ πίστει.

Heb. 4. 16 Προσερχώμεθα μετὰ παῤῥησίας.

Another high fruit of Faith acted to the utmost, is, *Joy*. that we are also called unto, to have joy, *all* joy; Your pattern is Joy unspeakable and glori-

glorious. And faith unto *rejoycing*, and not onely to have high joy, but *always*; Rejoyce in the Lord *alway, again I say rejoyce*; not onely in a clear day, but when clouds are blackest. We *rejoyce in the hope of glory*; *and not onely so, but we glory in tribulation*: and that you will never be able to do till you live highly by faith, as the Beleevers in *Acts* 9. 31. of whom it is said, *They walked in the Consolation of the Holy Ghost*. Now I beseech you consider what it is, that God calls you to such a life as this; He might have called you to live a life of *fear* and dread; He might have *called in* all his Promises, that you should have had no share in these things; but now he speaks to you, that you may walk so, as ever to be filled with joy and peace in beleeving. I'le shut up all with a word of mourning over the World: The Saints walk by Faith, how doth the World walk? not by faith, they have it not; nor by the sight of Heaven, for they are not there; they are far thence.

Rom. 5. 3 Καυχώμεθα. *Non modo æquo & moderato animo sumus, sed cum magna lætitia perfusi, &c.* Beza.

thence. What do they walk and live by? It is the irrational practice of men that are strangers to God to dream of the expectations of life; their Hopes are with the greatest contradiction that may be, contrary to divine *Truth*: God hath said, He will not save that man that doth not repent, and come in unto Him; yet they live in their sins, and hope to be saved: And they hope for that which they *refuse* always; What a contradiction is this? God every day saith to the World, Here's Pardon and eternal Life for you, I'le be your *God*, what say you to it? And they say, we will have none of it. This is the condition of men that live without Faith, without Christ; That what ever else they walk by, it will not fail them only, but destroy them. What *God* hath set for you to live upon, you may falsly take; but you must not be your own carvers. This makes the Creatures vain and vexations to men, because they lay a weight on them which *God* would not have layd.

layd. A man seeks Happiness, and this is the Reason why men love Honor, and Riches, and Pleasures, because they think they shall be happy in the Enjoyment of them; now thou layst a weight upon the Creature which it cannot bear, and this destroys the Creature, and makes the Creature vexatious to us.

Nay, it destroys thee; for if that be broken whereon thou reposest thy self, how canst thou stay and bear up thy self? If thou canst say, as too many can, My comfort lies in my Estate, my Friends, Lands, Pleasures, &c. if this be thy case, thou art in a miserable state, having nothing to shew for the *other world*, one whom Christ will not own: There's no entrance into that Kingdom, but for him who hath the Promise to shew; and how canst thou plead for that which thou hast refused?

I'le conclude with that description which the Lord makes of his people *Israel*: *Thou hast offended in thy blood which thou hast shed, and hast polluted* Ezek. 22. 4

luted thy self in thine Idols which thou hast made, and thou hast caused thy days to draw neer, and art come even to thy years. This is the case of most: If they be not come to a full end of their time, yet they are neer it, when there shall be an everlasting separation between *God* and them.

Because man is since his Apostacy brought under ignorance and insensibleness of spiritual Happiness, and after some light and life restored are yet apt to fall under discouragements or into sloth, I shall set before you the *excellencies* of this walking by Faith, to provoke them that have received this grace, that they may not suffer it to lie dead, as Beleevers too much do: they live beneath and beside their portion; they have wings by which they may soar aloft, but they lie grovelling in the dust; they have Pillars to support them, but they lie down under their burthens, because they make not use of their faith.

In the *first place* consider this, That though

though the Text opposeth walking by *Faith* unto walking by *Sight*, yet *Faith* is not without its *Sights*. The Text doth not intend to exclude all *Sight*. Faith is a grace that hath both its birth and diet in light, and in that light it sees light. Faith is not onely an *Hand*, but an *Eye* to the Soul, and hath its sights both in way of *Aspect* and *Prospect*, not onely to look on things immediately before it, but to look on things far hence, and to come; it can see things that are invisible.

Some things are *invisible* in respect of their *Nature*, so God is, and so Spirits are. Some things are invisible, in respect of their *distance*, that are not yet present with us, but are things to come: Faith can see both these. It is true, we have not the sight of *sense*, but we have a sight as noble, yea and in some respects more excellent, then that of sense. The Sight of Faith is more *full* and *certain* then that of *Sense*. We have indeed not a *perfect* Sight, but we

have such a Sight which God hath vouchsafed to his poor ones in the World, that by the power of it they may be enabled to walk through all conditions, how dark and sad soever: the Apostle tels you the power of this Sight; *Though our outward man decay, yet our inward man is renewed day by day:* How? *while we look not on the things that are seen, but the things which are unseen.* So that things that are unseen to *Sense*, are seen by *Faith*; and the sight of these things is the reviving of a man in a dying state.

2 Cor. 4.

Faith is presented with many excellent Visions.

1. Faith hath a sight of the *greatness* and excellency of that state that remains and waits for us. *Three glasses* there are, by which faith hath its Prospect into the other World, and by which it takes a measure of the greatness and glory of that World.

The first glass is *spiritual sense*, That you may abound *in all understanding and sense.* By the *sense* of things

Phil. 1, 9. Αἰσθήσει.

things that are heavenly and ſpiritual Faith hath a ſight of the greatneſs and excellency of the Life to come. As the *grapes*, brought by the ſpies from the Land of Promiſe, diſcovered the excellency of that Land; ſo thoſe taſtes and firſt fruits, which we receive of that other life, diſcover to us the excellency of it. A man that indeed is actually in a beleeving ſtate, will, or may, and ſhould, reaſon often thus, to the enlarging of his Heart: If thoſe taſtes and impreſſions that come *ſo ſeldom* be ſo ſweet, how ſweet will that day be, when I ſhall *ſit down* with *Abraham*, *Iſaac*, and *Jacob*, and Chriſt Himſelf at the upper end, and the Cloth *never* taken away to all Eternity? If a *few drops* of that River of Joy be ſo exceedingly taking, and give me ſuch a new life in this World, in the midſt of many deaths; what time will that be, when I ſhall ſit down and drink my fill in Heaven? If that which I receive now be ſo ſweet in the *midſt of many affliction*s and troubles; what

will that be which I shall receive in full, when there will be no sorrow, but all tears shall be wiped away? If a little of that comfort falling on my *dull spirits*, a Heart so insensible and stupid as mine is, and so hard to be wrought upon, be so enlivening; what shall my comfort be when my Heart is in the fulness of Life? when all the Saints are in the perfection of their Joys, and I shall have my fill with them? If God be so good *while we are children* under age and strangers, while we walk (or rather wander) in the way; what will he be to us at our full age? when He hath brought us to his House, when all the Children of the Kingdom shall meet at once, and the Father of the family be in the midst of them, and bidding them welcome, and bringing forth his precious treasures?

Another glass is the *Promise*; The Covenant of Grace is as a *Book of survey*, tells you where the inheritance lies, and what it is, as *Maps* do Countries, which we may behold in them.

Great

Great and precious Promises, saith the Apostle, are given unto us, yea exceeding great. God can make no greater Promises to the sons of men, then He hath made to his People; He hath not gone to the *utmost* in any thing, but in his *Love*. No man dares say He hath gone to the utmost of his *Wisdom* and *Power*, either in his works of Providence or Creation; but He hath gone to the *utmost* in his *Grace*, Favor and Mercy promised to His People. He hath so enlarged Himself this way, that there could no more be done; He hath done things so great, that He hath no greater, having given His own Son and Himself.

As the Children of *Israel* while they were in the Desart sent *Spies* into the Promised Land to discover what they could of it; so a man, upon the wing of a lively faith, will be *darting* his thoughts, and sending out his spirit, to see what discovery he can make of that life which *is hid with Christ in God:* He will walk about

that City, and tell the *Towers* of it; he will be looking upon that *Paradise*, to see the plants of God that are there; he will look on every branch of the tree of life as far as he can. This spirit the Apostle speaks of; *Of which salvation the Prophets have enquired, and searched diligently*: The words are very emphatical, one of them imports much, but both of them much more; It is such a search as *hunters* use to make, that never cease till they have their game; such a search as is of men that *dig in Mynes*, that cease not; but if they reach not the Myne to day, try to morrow, and do not give over till they have found it; or as a *wise Judge*, that hath a cause in hearing, will sift and handle the matter, and search and enquire diligently to find out the true state of the business, before he hath done; such a kind of search and enquiry it is that a living Faith will put you upon, that you be not like those creatures that lap and away, that cast a *glance* and a transcient eye upon that other

1 Pet. 1. 10 ἐξεζήτησαν, καὶ ἐξηρεύνησαν

other world; but ſtudy and look narrowly upon it, that you may find relief and ſtrength to your Souls.

An *heir*, when he hath great lands left him, will delight to go and view them, and in his view what pleaſant and refreſhing ſights hath he? There he ſees a goodly *Manſion*, and hence appears a *pleaſant wood* and Grove, there alſo are delightful *Rivers*, in another place appears a rich *Myne*. So it is in this view of Faith, there appears this comfort and that viſion; every one like the *wiſe men* from the *Eaſt*, that came to Chriſt with offerings in their hands, all preſent ſomething to revive and cheer the heart.

Faith being acted doth *enlarge a mans thoughts* and apprehenſions about eternal life, while he is led forth by the conduct of the *promiſe* to behold things themſelves; ſhe reaſons thus, ſurely the things promiſed are larger and greater then the letter of the *promiſe*, and indeed ſo they are, for the promiſe is a *word* ſpoken, but theſe things contained in the pro-

mise are things that *cannot be uttered*. God speaks of the things of the other world, sometimes under the *highest similitudes* that the whole Creation affordeth, but these similitudes represent them only in *some measure*, but are not *adequate* and full to the things that are prepared for the Saints: sometimes he speaks *indefinitely* of the life to come, and tells us that the reward is exceeding great, and that the riches are unsearchable; yea a man that looks well on the thing, will be forced to reason thus; The *joy* of the Saints *falls short* of the things promised to them, no mans joy riseth so high as the *object* of it, and yet the joy of the Saints is sometimes *unspeakable* in this world, therefore how much more unspeakable are the *things themselves* which are the matter of that joy; and indeed the *word* of the promise is fitted rather to be proportionable to our *understanding*, then to be adequate to the *things themselves*, of which it speaks; for the things of eternal life cannot be uttered in a

language

language *intelligible* to us, they are things that cannot be expreſſed in a language that we know; This is another *glaſs* by which Faith is enabled to look upon the things that are prepared.

A *third glaſs* by which Faith hath its proſpect, is the *original* of the things looked for; Faith acts by way of *Reduction*, it reduceth things to the *fountain* from whence they flow; the ſight of *our life as it is in God, is indeed the life of our ſight*; the greatneſs of whoſe happineſs the Angels deſire to know. Mark what a ſtrain the Apoſtle is in; *That the God of our Lord Jeſus Chriſt* (this is his prayer) *the Father of glory, would give you the ſpirit of wiſdom and revelation, in the knowledge of him, that the eyes of your underſtandings may be enlightned, that you may know what is the hope of his calling, and what is the riches of his glorious inheritance in the Saints.* The more a man comes to a knowledg of God and of Chriſt, the more he ſees the excellency of thoſe things that God

Eph. 1. 18.

God hath prepared for them that love him. For as a man is, ſo is his ſtrength, and ſo he Acts. If *God* ſet himſelf to make a Creature *happy*, that happineſs muſt needs be great. If a *King* ſay to one, I'le make thee *a man*, what a man will ſuch an one be among men? how much more if God ſay, I will make thee bleſſed, what bleſſedneſs will that be that is anſwerable to his greatneſs? *Abaſuerus* made a feaſt according *to the power of a King*: when you look on God as the contriver, builder, and maker of that *City* which you expect, you muſt needs think that to be very glorious, which ſo glorious and bleſſed a God undertakes. *In God will I praiſe his word*, ſaith *David*. [*In God*] Certainly the ſight of the word of promiſe, as it is *in God*, is much raiſing.

Eſth. 1. 7. כיד-המלך *Secundum manum Regis.*

Pſal. 56. 4.

2. *Another ſight* of Faith is, That it ſees theſe things thus, nor only to be of worth, high, and glorious, but *ſtable, firm*, and laſting; it looks on the ſtreams in the *fountain*, and then you know as the fountain laſts, ſo

ſhall

ſhall the ſtreams; God is a *living fountain*. God is my ſhepherd (ſaith *David*;) what then? *Therefore I ſhall not want*; becauſe he is my exceeding great reward, and he is God all-ſufficient. Pſal. 23. 1.

If there could be any *hope in hell*, there would be ſome *comfort*; and if there could be any *fear* in Heaven, there would be *grief*; this gives a man reſt, that his ſtate is *ſure* to eternity, and that he ſhall never want. The nature of man is ſuch, that He is as much taken up with the thoughts of *continuance* in a good ſtate, as with the thoughts of *ſufficiency* of good. If a man were a *Prince*, and had a *Sword* by a twined thred continually hanging over his head, he would but little enjoy himſelf. If a man be never ſo great in the world, and be in a tottering ſtate; all his greatneſs will not ſo much comfort him, as his grief afflicts him: but the Saints, beholding the ſtreams thus in the *fountain*, are always refreſhed by theſe living waters. As *Damocles*.

3. Faith

3. Faith hath *this sight*, It beholds the *infallible security* of the things of the promise, that *he that shall come, will come, and will not tarry*; when Faith is in life, it will be working: indeed, it is of its own nature a *working thing*, when set upon a strong object, it is still acting the understanding of a man in a spiritual way, and upon spirituall principles, and with spiritual reasonings; so that Faith by this discoursing doth fix and *enlarge* it self in a state of peace and joy: By its perpetual motion and working, it doth *fetch* in something from all the means that God is pleased to contribute towards its welfare, and from all that *God* is and doth. Faith is very *discussive*; *God* is true saith Faith, this therefore which he hath promised shall come to passe; he hath said, I shall have a place in his house, and that I shall live in his sight, therefore it shall be so to me.

What a blessed life is this? if we would be at the cost to live it, we should live in the hope of Heaven, as in

in the *possession* of it: *Paul* lived at this rate, and observe the working of his hope; *he hath set us in heavenly places with Christ.* Eph. 2. 6. A man reckons his bonds his mony; so should you say of the promises; here is my estate, and inheritance. As *Saul* had another spirit given him when he was made a *King*, so if we did keep our eyes upon the things of the promise, it would beget a *Princely* Spirit in us. *Judas* went mourning to his death, (it may be his mourning kild him;) whence was it, but because he was so ful of fears, and had so full an assurance of his everlasting condition. *Paul* went triumphing; what was the Reason? because he *knew him whom he had trusted* to be faithfull, and that which was laid up for him certain, and would not fail him; My *conversation is in Heaven.* Phil. 3. 10. Now saith he his heart was so secure about the other world, and he so taken with it, that he was more in Heaven, then on earth; It is a sweet word when God saith to a man, I'le do this for thee O man, and a man can say again,

again believingly, Lord I know thou wilt. There is no difference betwixt Heaven it self and this *harmony*, between the voice of the promise and the voyce of faith, save only this; the man is not in Heaven, but he is near, he is within hearing of those songs of joy; Though he sit not at the Table, yet he eats of the meat, and though he do not *enter*, yet he is at the *Door*; These sights of Faith are precious. *Vision* in Heaven simply considered, hath not that *Certainty*, as the sight of faith hath; for the Angels had it and fell from their standing, and held not their habitation; but what you see by Faith is *sure*; so the Apostle, *Therefore it is of Faith, that it might be of grace, to the end the promise might be sure* to all the seed. That which is by Faith is firm, because God is bound, and hath now denyed himself that liberty which before he had.

Rom. 4. 16

And if you would live thus, you should see yet more certain *security* of these things, that they shall certainly come to pass, because you look on

on them in the *love* of God which is the higheſt love, and the Conceptions of the *ſtrongeſt* love cannot *be abortive*. I may ſafely ſay (to the honor of that grace and mercy) that God cannot be *Happy* if he ſhould not make them Happy whom he loves, becauſe then He ſhould not have his *will*, for his Will is, that they ſhould be Happy with himſelf. If he have done the *greater courteſie* for him, He will do the leſſer; if He hath *pardoned thee*, He hath done more for thee, then meerly to give thee a *place* in Heaven: It is leſs to put thee into *poſſeſſion*, then to make *preparation* of an inheritance for thee. God *hath given us his Son, how ſhall he not with him give us all things* alſo? Rom. 8.

When you are under the actings of Faith, you will be ready to ſay, It ſhall be well with me, for God ſtands bound not only in point of promiſe, but by *Law*; for having begotten me to a lively Hope, He is bound to provide for the *Child* he hath begotten, and to give me a portion: He that

that wrought in me, and regulated mine heart to stand right towards himself, and to forsake all, will not leave me; He will not fail me, because I have resigned my self to him. He that bid *Abraham* go from his Fathers house, and out of his own country, will surely be *his exceeding great reward.* Christ laid down his life to purchase Heaven for us; so he rose, ascended, and did enter into Heaven for us; he went before to take up places for us: You may reason thus; There is no *bar* to plead against the accomplishing of the promise, not my unworthiness and sinfulness, because the promise is, that he will blot out all the iniquities of his people: nor is it want of power that can be pleaded, because he is God Almighty, that is engaged; *My God shall supply all your wants, according to his riches in glory, by Christ Jesus.* He hath promised nothing but that He can make good. There is another sight that Faith hath, it sees the *certainty* of these things to come.

Heb. 6.

Phil. 4.

4. By

4. By Faith you may see the *proximity* (or nearness) of the things laid up in the promise. Indeed the promise speaks of things as *future*; God takes a day for the payment of his bonds, but it is a short day. Yet a *little while*, and He that shall come, will come, and will not tarry; And the Apostle *Peter* calls it a small moment.

Heb. 10. 37. Τὸ γὰρ μικρὸν ὅσον ὅσον. 1 Pet. 1. 6. Ὀλίγον ἄρτι.

As it is the torment of men going down to perdition, to think how *near* they are to it, so it is the rejoycing of a man that walks by Faith, to see how near he is to his salvation; Your *Salvation is nearer then when you first believed.* The *Judge is at the Doore*, the coming of the Lord *drawes near*; The Lord is *at hand, hard by.*

Rom. 13. Iam. 5. 8. Phil. 4. 6.

If you thus considered the promise, you would be abundantly relieved; and therefore are your spirits so low, because you do not exercise your sight; for though we walk by Faith, yet sight is not excluded.

One excellency more of walking by Faith is, That Faith is not only a

grace of *expectation* only, but of *enjoyment*; there are many things received, as there are more promiſed.

If you believe you are *pardoned*, that is a great thing; the *weight* of ſin unpardoned is too ſtrong for anycreature, it broke the back of *Angels*, it will turn the ſtouteſt ſpirit in a moment into a Sea of bitterneſs, and make the ſtrongeſt heart like a rowling thing before the wind: when *Davids* pardon, and the grace and favor of God was hid, he was like a man whoſe *bones were broken*, day and night pouring out tears, his moyſture turned into drought; but what is ſweeter then a pardon? *Bleſſed is the man whoſe ſins are forgiven*; pardon it ſelf makes an everlaſting *ſeparation* between you and death, and an everlaſting *conjunction* between you and Heaven; he that believes ſhall not enter into condemnation, but is paſſed from Death to life.

Pſal. 32.

Iohn 3. 8. Ioh. 14. 23 Μολὼ παρ' αὐτῷ ποιήσομαι.

And as you have your pardon, ſo you have the *preſence* of God; For this is the promiſe, *If any man love me, my*

my Father will love him, and we will come and make our abode with him; God will *keep house* with that man, and if God be with him, surely he is a blessed man.

Yea, you have also the *image* of God on you; if a man believe, he is born again; and so is wrought into the likeness of God, yea he hath also the beginning of that life and glory which is laid up for him; he hath, as the Apostle saith; *the first fruits of the Spirit.* We have the first fruits of the Spirit, some render it the tastes of the Spirit, such a taste of a thing as a man is wont to give his friend, when he would commend it to him, to draw him to desire it; The word ἀπαρχὴ, that signifies first fruits, is not to be taken in the sense of the *Law*, for their first fruits were offered to God, but these first fruits are presented and given to us; *we* have the first fruits of the Spirit: that portion of the Spirit which we have received, is not only for security to us, but it is given us as *food* whereon we are to live; He hath

Eph. 4. 23.

Rom. 8. 23 Τὴν ἀπαρχὴν τοῦ πνεύματος.

2 Cor. 5. Τὸν ἀῤῥαβῶνα.

given us the *earnest* of his Spirit, it is not a pledg, for that signifies something borrowed to be restored; God borrows not of us, but this *earnest* is a thing to abide with us, it is *part* of that promise that is made over to us, the beginning of glory, and security for the rest.

You have also by vertue of your Faith a *Right of Dominion* over the Creatures, not only a *liberty* and freedom to use them, but an excellent *power* so to do; it is true, other men may use the world, while they are in the world, and sin if they do not: because if they do not, they cross the *end* whereto they are appointed; for if God will have a man to live, he will have him use the *means* of life; but the use of them to the Saints, and to others, is in a far different way. That which the Saints have, is from the *love* [the eternal love] of God, and they have these things as part of their portion, that in the help of these things, they may be carried to eternal life; others must pay for all they have, and

and give a severe account for it. I might add, that by Faith you have access to God, power with God, and right to all good.

Now then, see what an excellent thing it is for a man to walk by Faith that hath received so much, especially seeing that the more a man lives by Faith, the more *visible* future things are, and all things more sweet to him; as a man lives by Faith, so the whole *Creation*, this world and the other, yea, God himself, *open* themselves to give out their hidden treasures to him; there is a sweetness of things, not only in their *natures*, but in their *office* put upon them, which is to signifie and seal to us, that we shall have other treasures, and be yet more blessed; and this office they perform best when Faith is most living and acting.

Now I shall present to you the *Comfortable* and Happy estate of the people of God, in that they walk by Faith; indeed there is a great deal in it, I'le hint but at three things, which

the nature of the work, and which the Context doth suggest to us.

1. That the life of the Saints is *invisible*; among all Creatures, and all things that are, those things are best, which are *least seen*, in the Earth your rich Mynes lie hid, when pibbles and things of little worth shew themselves in full view. You think there is a great deal of glory in the world, who would deny it? but there is a glory that no *eye sees*, that casts darkness on all this, a glory so great, that in comparison of it all the glory of this world is nothing. *Man* is the best of all *visible* creatures, but take man in all his accomplishments, internal and external, with whatsoever may be an ornament and advantage to him, yet man is lower then the *Angels*, and that part of man with which the world is so much taken, and which men are so apt to regard, that part of man that *we see* is the least part of man; his *best part is invisible*: so are the things by which the Saints live, they are *invisible* in respect of their nature;

ture; those things wherein our happiness lies and consists most, they are no ways subject to *any sense*, but far above all; the Apostle calls them things *not seen*, that no eye can behold; and *it is not manifest* (saith the Apostle) *what we shall be*. Neither is the life of the Saints (the things by which they live) invisible only in respect of their *nature*; but in respect of their *Existence* and being; that is, they are things not present, but in expectation, and so out of the reach of sense.

1 Cor. 4. 17.

1 Joh. 3. 2.

This, however it may seem to detract from the Happiness of the Saints, yet in truth argues a very great *excellency* in those things by which they live; they are things to *come*, which the world is not able to make judgment of: believers themselves do oftentimes mistake themselves, but if the world did know the things that are reserved for them, they would see that they had cause to account the condition of believers exceeding blessed.

For consider, *First*, It is not *want*

of love in God that their blessedness is *hid* with Christ in God; and that it is not present with them; the deferring of this I say is not from want of *love*: for as the love of God is the fountain from whence these things flow, so that love admits neither of *intention*, nor of *remission*, it changeth not, but is always one, it is the *same* love that God hath to those that are now in glory, God could have put you into *present and perfect possession*, so that the Kingdom of grace and the Kingdom of glory might have been *one*, but the wisdom of God hath seen it good so to order them, that one should be set at a *distance* from the other; so that first we must enter into the Kingdom of *grace*, and abide some time in that state, before we enter into the Kingdom of glory. For there is not one of us but God hath appointed *something* for us to do; we come not into the world to *abide here*, but to *pass* through, but yet not as meer *Spectators*, but as *Messengers*, as servants on our Masters errand and business.

buſineſs, every one of us have ſomething to do. Chriſt himſelf ſaith, he had *his day* & that ſet, & he had a *work* to do in that day: the Apoſtle *Paul* had a *courſe* that he likewiſe muſt finiſh, and *David ſerved his Generation*, and ſo every one hath ſomething to do, which God hath allotted and deſigned to him. If *Abraham* had been taken to *Heaven* as ſoon as he was taken into the ſtate of *grace*, what had become of *Iſaac* and *Jacob*? if this *root* had been *tranſplanted*, as ſoon as it was *quickened* with life, what had become of thoſe excellent *branches* that ſprang from it? If *Enoch* had been tranſlated from Earth to Heaven, as ſoon as he paſſed from life to death, and was changed from his natural into a ſpiritual eſtate; what had become of *Noah* (the third from him) *Noah* that upright man, the beſt man of the world in his time? Therefore I ſay there is great *Reaſon*, why thoſe that believe are not *preſently* put into poſſeſſion of glory, why they that are ſanctified are not immediately glorified.

This

This also should be considered, that the *time* of believers abiding in this world, is *to fit them* for the state of the next world. 'Tis true, if God had pleased, he could at once have cast his people into such a mold, that in an instant they should have been in an *exact fitness* for that state of glory. He made *Adam* Happy in an *instant*, a perfect man and a good man in a moment; but God works usually by *degrees*, in all things it is his usual course to proceed *gradually*, from imperfection to perfection.

Look into the whole frame of the Creation, and you may observe, that all the works of God (since that time) have been compleated by *degrees* and steps; A *Tree* is first a seed, and then a little sprig, and afterwards comes to its full state, and so it is with a *man*, it is so with every thing; so God will have his *spiritual work* in the new world, that new Creature, to proceed by *degrees*, from one degree to another, *from Faith to Faith*, from strength to strength, till

till at last it come to perfection.

Again, That you may see it is not want of *Love*, but that God acts according to *wisdom*, yea and *much goodness*, to those whom He brings to Faith; they *lose not by continuing in the world*; if it were a meer continuance, then it were a loss, but their continuance is to their *advantage*; for this the Scripture holds forth to us, That a mans *wages* and his reward shall be according to his *work*; the longer God holds any in his service, and the more He employes them, the more He will reward them. The Scripture is frequent in this, that God recompenceth every *man according to his work*: which is not to be taken only thus, that God will *in kind* recompence; that they that do well shall fare well, and they that do evil shall suffer for it; as the Apostle speaks in that sence, *Gal. 6. 7. What soever we sowe, that we shall also reap: For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting.* Rom. 2. 6.

But

But when God saith, He will *reward* every man *according* to his work, he means that he will proportion one to the other, the reward to the work; so that he doth not speak onely of the kind, but of the *degree* of Compensation.

I know that it is questioned by many, whether there be *degrees* of recompence in the other life or no. But methinks the Scripture is very clear for it, what though (as they say in the objection) that *one Christ* bought all? that all our portions are bought by the blood of Jesus Christ? yet as a *Father*, that buyes an inheritance for *all* his children, may not allot to every one a *like* portion: so neither is it necessary that the inheritance purchased by one Christ should be divided in *equall* portions, to every one. And the Apostle saith freely, *He that sowes sparingly shall reap sparingly, and he that sowes bountifully shall reap bountifully*; and sets a mark on these words, and saith, *Remember this*; as if he should say, to what I

said

ſaid before, I add this; Chriſt indeed purchaſed all; and our recompence comes not by way of our *merit*, but as purchaſed by the blood of Chriſt; and ſo it is according to the *Compact* made between him and his Father, that eternal life ſhould be meaſured out *according to the work*, ſervice, and faithfulneſs of his people. Surely, there is as well reaſon to plead for equall *degrees* of *grace*, and other good in *this world*, as for equall degrees of glory in the *other world*; why may not there be an inequality in the one, as well as in the other? and Heaven ſurely being a place of *order*, it is there as it is in all *Bodies*, the *capacity* of every part is not *equall*, the portion of every *Member* is not *alike*; the *foot* is not equall with the *head*, nor the *hand* with the *eye*; ſo it is there ſure. There is *Order* amongſt the *Angels*, and there will be *Order* among *men* in Heaven, there could not elſe be comfortable *ſociety* and contentment; The very ſuppoſition of Order, ſuppoſeth *inequali-*

inequality and disproportion. As in *Musick*, the strings of an instrument must not be all *equall*, so here.

This is it that I say then, That Believers have an *Advantage* by their not being presently translated from this world into the other, and so put into an actual possession of the things prepared for them; It is not want of love in God to them, but upon very high reasons.

Spes habet aliquid miseriæ.

2. Consider this, that though the things prepared for the Saints be *future*, yet the things themselves are *so great*, that they swallow up the pain of hope and expectation of them. If a *husbandman* think not much, when he casts his seed into the ground, to wait till the time of the year come that he may have his *harvest*, because that is his life, how much more should a man account that *time* nothing (though much more then that) wherein he waits for a *Crown* and Kingdom, suppose it to be Monarch of the whole world? It is said of *Jacob*, when he served for *Rachel* so many

many years, that it seemed to him a *small time*; so if a Christian could believe the *excellency* of that state that remains for him, he would see himself abundantly recompenced for his *waiting* in the greatness of the things; That look as it is in the matter of judgment, God doth recompence his delaying and slowness, to punish with the greatness of the punishment when it comes; so likewise in the distribution of good, especially of that good, the great and transcendent glory of that state doth abundantly and transcendently recompence all our stayings for it: saith the Apostle, *Our momentany and light afflictions work for us a far more exceeding weight of glory*, while we look not on the things that are seen, but on the things that are unseen.

Tarditatem supplicii gravitate compensat. Val. Max.

2 Cor. 4. 17 Καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰωνίου βάρος δόξης κατεργάζεται ἡμῖν

Add to this, That that time which God hath proposed between grace and glory is *very little* in it self. You know what the Scripture speaks of it in comparison to eternity, that in reference unto God, *a thousand years is but*

but as one day, but indeed it is very little in it ſelf; the time of our life is but
1 Cor. 7. 29 Συνεσταλμένον. a few days, a ſpan of time. The Apoſtle compares it to a thing *wrapt up*: the life of man was at firſt ſpread out like a *ſheet* or *Sail* in its full compaſs, but now God hath *contracted* it, and wrapt up the time of mans life, and it lyes in a very ſmall bundle and compaſs; the Apoſtle calls it a little
Heb. 10. 37. ſeaſon: Yet a little while, and he that ſhall come will come, and will not tarry. It is ſuch an expreſſion that we know not how to render it word for word, it imports an exceeding little time. Now then ſeeing the time that intervenes between the ſtate of grace and glory is ſo little and ſhort as it is, ſurely there is reaſon that we ſhould not think our ſelves to ſuffer any detriment, becauſe we are not *preſently* ſetled in the Kingdom, when we are called and anointed to it.

I'le add but one thing more, If *we ſtay a little* in expectation of Happineſs, God deals with us but in *juſt proportion*, nay we cannot ſay altogether in

in a just proportion; my meaning is this, *God stayed*; it is reason then that we should stay: how long did God stay? it was about *four thousand years* before he had the price, agreed upon for our redemption and inheritance, paid him; he was content to stay all that time: How long doth God stay for those who are called to be heirs of glory before they give up their names to him? *All the day long* he presseth them and followes them, and sometimes their time is well-nigh gone before they give up themselves to him; no wonder therefore if God will have us to *wait* a little for the full enjoyment of our eternal Happiness. That is the *first* thing that I observe, that the portion of Saints is a thing future, and so invisible, because they expect it by Faith.

Secondly, As it is future, so it is *certain*. I will not urge whatsoever doth speak it certain, but I will from this *discourse* of the Apostle shew you the certainty of these things to come.

First, Observe, the Text saith, we walk *by Faith*; now though that life be not *full*, yet it is a *sure life*; it's *surer* then the *possession* it self, because the possession hath been *lost*, but this life by Faith *cannot* be lost, because what is by Faith, is by promise: And it is by promise, that *it may be sure*.

Rom. 4. 16

What is the promise of God? It's but the declaration of his *purpose*; and the purpose of God the Apostle calls a thing *immutable*, that cannot change; therefore observe what the Apostle saith in the words before the Text, we *have* a house above not made with hands, &c. It is not present, but future; yet saith he, we *have* an house above, because it was promised, and so was sure and certain.

Heb. 6. 18.

And see what the *Context* speaks for your security, it sayes this, the promise is of things (not to be made ready, but) *already* prepared; it is true, there are some things yet to be done, but the greatest things are already fitted and wrought. If a man promise another a dwelling, whereof there

there is not a stone yet laid, and the cost is yet to be issued forth, there may be some reason for doubting of such a promise; but where the thing promised is already prepared, and all charges already born, there is great cause of assured expectation.

Now the Apostle speaks of the Saints portion as *already prepared*, and indeed, as Christ saith, it was prepared *before the foundation of the world*; the first work that God did, was to make that place, that City, whereof himself is the builder, for the entertaining of his people. Mat. 25.

Again, the Text saith, *our Lord is there*; for, saith the Apostle, we are absent from the Lord; what's the reason? because we are on Earth, and He is in Heaven: Is Christ there? then the thing is *sure*; for do but consider from the Scriptures, how Christ is there, he is gone before, but how? as our forerunner, as our harbinger, what is that? One sent before to prepare Lodgings, and all conveniencies, for some that are to Heb. 6. 9, Πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν.

come after; so Christ is gone before to *prepare* all things: as He saith, John 14. *I go to prepare a place for you, and I will come again, that you may be where I am.* As an *Harbinger*, when he hath prepared all things, goes forth to *meet* those for whom he hath provided; so Christ saith, he will come again to bring us to his Fathers house, which He hath made ready.

Again, he is there as a *common person*, one in our stead; to our behoof as *our head*: As a *Father* takes possession of Lands for all his children, so Christ is gone to Heaven to take possession for all his; *with whom*, saith the Eph. 2.6. Apostle, *we are set in heavenly places.* We are set in heavenly places together with him: as when a mans *head* is crowned the whole man is crowned, so *Christ* being in Heaven, his body hath a sure Interest in that glory Rom. 11. wherein he is. *If the first fruits be holy, so is the whole lump.* And saith the Apostle, Christ is the first fruits of them that sleep; and as in *Adam*, the head of all mankind, all fell; so in the

the *Second Adam*, Christ Jesus, all that are in him live; and Christ hath what he hath for them.

Yea, and the Scripture sayes, he is there *as our Lord*; so the words before the Text, we are absent from the *Lord*, that is, he is there, one in *Authority* and Power, to give the things of that life, which he now possesseth and holds. *As the Father hath life in himself, so he hath given the Son to have life in himself, and to quicken whom he will.* All things are put into the hands of Jesus Christ, and he hath power over all. Ioh. 15.21

Now then, if Christ being the Lord of life, would part with his life: when Christ, I say, having dominion over life, and being in the possession of it, did not stick to part with it for our sakes, how much more will he give out that which is committed to him, (as a great Lord and Steward) according to the purpose of God? so that Christs being in Heaven is the great security to those that are on earth, that they shal come to that state.

Κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο.

And further, the Text saith this, *That we are wrought*; God hath wrought us to this very thing, in vers. 5. of this Chapter: if a *Vessel* be formed, it is formed to some *end*, and what doth not attain its end is *vain* and lost. God would not form and make this new work, but that the end is *sure* to be attained. A man may make a thing useless and short of its end, because the thing is *ill made*; a man may mistake in the forming of it, but it's *God* that hath wrought us to this (saith the Apostle.) Or a thing may come short of its end, because a man may *change* his mind, but *God* hath wrought us to this very thing, and he changeth not, therefore the thing is sure. Some things, when men have formed them, they will by no means deprive of their end, as things that are *curious* and *costly*; the more a man layes out of himself about any thing, the more certain that thing is of its end. To what purpose doth a man form *Vessels of gold*, but to have them for his use? as for ordi-

nary

nary Utenſils, they are thrown about the houſe, the meaneſt place in the houſe will ſerve for them; but for curious *Arras* and *Tapeſtry*, they are fitted for, and ſure of the *beſt* Room.

Now this *workmanſhip*, which the Apoſtle ſpeaks of, being the beſt of all that he hath wrought, is too good to be left in this world, therefore God hath deſigned it the *beſt place*, whereof it ſhall be ſure. *If thou cleanſe thy ſelf from theſe things, thou ſhalt be a veſſel ſanctified and meet for the Maſters uſe and ſervice*; veſſels made *meet* for him, are ſure to be *uſed* like veſſels of gold in great houſes. In a great houſe are veſſels of gold, and veſſels of wood, &c. ſome for honorable, ſome for diſhonorable uſes; thoſe for diſhonorable uſes are often caſt away, but thoſe of great worth are preſerved. All things indeed are made by God, and wrought by him, by his power and wiſdom, but how? not as the ſubject of theſe, but effects; that is, though they all be made by wiſdom, yet they are not all made wiſe.

Eph 2.10. ἐσμὲν γὰρ ποίημα.

2 Tim. 2. 21.

But now this *workmanship of God*, the new Creature, hath a *communication of the divine nature*, the wisdom and goodness of God in it; so that as the Father is in the child, because of that *Image* of the Father communicated to the child, so God is in us, because of his *Image* stamp't upon us: and as the Father loves the child that is molded and cast into his Image, and will certainly give him an *Estate*; so also God loves those that believe, and *cannot* deprive them of glory, because being made *children*, they are *heirs*, and have a right & title to their Fathers Estate. This is a consideration of great comfort to believers; what though we be so and so sinful, and have great reason to judg our selves vessels of no worth? Yet God having put into believers that which is of *invaluable worth*, the vessel shall be saved for the things sake. *Jewels* of great worth are many times put into cabinets of *small* account, and the *cabinets* are preserved for the Jewels sake; so because God hath made his people

people his *habitation*, though they be poor cottages, and little worth, yet becauſe he is in them, they ſhall be ſafe. It is *God* that hath wrought us for this *very thing*: a man may work a thing to an end, and yet by *ſome accident*, or violence offered, it may come ſhort of that end: a *goodly building* may be raiſed for an habitation, and yet may be burnt or thrown down by winds, and ſo never come to its end; but *this work* in believers is *wrought of God*, andcannot be demoliſhed; the work is ſtrong like the workman.

There is a *ſtrength* in things ſometimes from the *nature* of them, and ſo *Rocks* are ſtrong; and there is a *ſtrength* that is not in the nature of the thing, but from *external power*, as a *Venice glaſs* may be ſo put in a *Rock* that it may be ſecure from all danger; ſo we being wrought of God, &c. though we are but as veſſels in the hand of a Potter, poor, weak, and feeble things, yet the *power of God* preſervs and keeps us ſo, that this thing that God hath formed

formed hath more ſtrength then the *Angels* when they were in Heaven, for they *fell*. Though our ſtrength be but the ſtrength of *worms*, yet we
1 Pet. 1. are *kept by the mighty power of God through Faith to Salvation*. God looks to this work, that none ſhall deſtroy that good work that he hath begun in
Phil. 1. 6. any, but *he wil finiſh it*. That good *work* that he hath begun he will carry on to perfection, ſo that there ſhall want nothing of it, but it ſhall attain its end. He hath formed us to this very end, his *intentions* admit of no *fruſtration*; if he have formed us to glory, certainly we ſhall never be deprived of it; this is the Glory and Happineſs of thoſe that believe in Chriſt.

Furthermore, for the ſecurity of believers, the Text ſaith, God hath given us the *earneſt of his ſpirit*. There is nothing more diſagreeing, then the thoughts of *God* towards his people, and the thoughts of *his people* towards themſelves; they oftentimes plot *lyes* againſt themſelves, and enter themſelves as *free among the dead*, but their

Father

Father in Heaven hath written their names in the *Book of Life*, and intends no hurt, but all good to them; and this is the sign of it, the *earnest of his Spirit*. If he intend a thing, he cannot go from his purpose, for with him *is no shadow of change*; he is not like unto man that moves from one purpose to another; there is no motion in God to and fro, but he is equable, constant, and one in all his intentions, not *yea and nay, but yea*.

He that gives *earnest* upon a promise or bargain, *loseth* his earnest if he do not make it good; if God hath given *himself* in earnest, here is the *greatest bond* that can be, he hath given us the earnest of his Spirit. Eph. 1. 4.

An earnest is lost where either the bargain is *repented of*, and God *cannot repent*, or where the thing that is engaged is *beyond the power* of him that promised it; now it's no more hard for God to *do*, then to say, it's as easie for him to perform as to promise; or an earnest may be lost, where it's not *much regarded*, being of no great

great value; but what hath God greater to give then his *Spirit?* So that this also shews the *certainty* of the happy estate of those that believe in Christ.

And yet there is another thing and that is, *the desire* of blessedness that is in the Saints; the Apostle speaks much of it in this Chapter; it is true that all *desire* of blessedness doth not oblige God, for then the *Devil* would be blessed, but all desire of blessedness upon *promise* doth oblige him; when God hath held forth eternal life to his people in a promise, and they make desires after it, this *binds* him: if *Hope defer'd be the sickness of the Soul*, what is Hope frustrated? If the Soul in pursuance of the chiefest good fail, whither will she fall? this is the fire of hell, that men *always* hope for what they shall *never* have; it would have been a hell to the Saints, and they would have been the most unhappy men in the world, if God had put them upon thirsting desires, hungring and strong *longings* after himself, and blessed-

bleſſedneſs in the enjoyment of him; their deſires ſhould be in danger to be fruſtrated: deſire without Hope, or with uncertain Hope, is tormenting.

And *one thing* more from the *Text* the Apoſtle ſhews, that all *Bars* are removed; nothing can be pleaded why thoſe that believe ſhould not be ſaved, for ſaith he, we *were all dead*, but *Chriſt dyed for us*; then though we have ſinned, yet Chriſt hath *ſatisfied*: nothing remains a bar in our way to life: Therefore they have great cauſe to rejoyce much, and to walk as Princes; and though they be here in a ſtrange land, yet they are near unto the things promiſed, and after a ſhort time ſhall be received to their Fathers houſe. That is a ſecond thing concerning the Happineſs of the Saints, which the diſcourſe of the Apoſtle ſpeaks of in this Chapter.

Thirdly, It is *very great* Happineſs, and truly that is a comfortable addition, it had need be great; our *deſires* are *large*, our *capacity* is great, if our portion

portion were not very great, it would not be *enough* to ſatisfie us; all this world wil not hold ſo much as a mans heart can contain, nay ten worlds will not fill one mans heart; therefore here is ſo much *miſery*, becauſe there is not *enough* to ſatisfie us, but that which is laid up for the Saints is great, exceeding great. I'le illuſtrate this by divers things obſervable from this Scripture.

1. The things of their life are made over to them by *promiſe*, and the promiſe of *God*; God by his promiſe comes under bonds, that he will do this: Will a *Prince* give his bond for trifles? What muſt that be for which the *greateſt* Prince in the world enters into bonds to his *deareſt* friend, upon the mediation of his dear, onely, and beloved *Son*, and when he doth this before all? This is the caſe.

God at the *Mediation* of Chriſt enters into Bond, in the ſight and preſence of Angels, to his choſen and beloved ones, that he will give them that

that which will make them bleſſed. But what Prince would enter into bonds and take *time* for payment, if it were not for ſome very great matter? This ſhews the things promiſed to the Saints are exceeding great, becauſe God takes time for payment, and hath appointed a day, when all ſhall ſee what he will give them.

2. It is that whereto believers *are framed*, they are wrought to this, you know the *capacity* of man is large, but it ſeems that will not *ſerve*, man in his preſent condition is too narrow-mouthed, too ſmall a veſſel, to receive in that grace and mercy that is treaſured up for him, he muſt be new-made up to be a veſſel of mercy.

There is a *double capacity* in things, as hath been ſaid; One *Paſſive*, and ſo empty veſſels are capable of what you will pour into them, though they can do nothing towards it. The other is *Active*, and ſo an empty ſtomack is capable of receiving any thing into it, yea it will urge and preſs, and draw for its food. Now God

Latrantem ſtomachum bene lenit &c. Hor.

God hath made his people *anew*, that they may have a *new capacity*, that they may have a *mind* able to ſee him and know him, and that they may have a *will* meet to entertain him, and accept of and live upon the things that are prepared for them; Therefore being God hath put himſelf to a *new* creation of man, to put him into a fitneſs for that ſtate, what muſt that be that ſhall be beſtowed upon him? A man is fit here for any thing that *this world* hath, but he muſt have a *new* fitneſs conferd on him for that which God hath laid up in that other world; there is not onely a new work upon the *Spirits*, but there is alſo a new work upon *the bodies* of Saints; they muſt be new-molded and transformed, and ſo brought into a *Conformity to the body of Jeſus Chriſt*, as the Apoſtle ſpeaks in *Phil.* 3. The bodies of men would be no fit *Company* for glorified Spirits, if they were not *new* made; therefore God will form their Bodies *anew*, as he did form the body of Chriſt, that was *fitted* to do that great

great ſervice, which no Body beſides could do. If the Iſraelites could not behold *Moſes* his face, when he had been converſing with God in the Mount, becauſe of that glory that ſhined upon him, how ſhall *theſe eyes* of ours behold Chriſt himſelf now in glory? How ſhall we behold the glory of that Kingdom, if we be not *anew* formed and framed; and except theſe bodies, now *natural*, be made *ſpiritual*? A fiſh cannot live in the Ayr, except its nature be changed, no more can our bodies live in Heaven, if they be not *ſpiritualized*. 1 Cor. 15.

3. The greatneſs of the bleſſedneſs of believers appears in this, that the Spirit of God is the *earneſt* of it; as before I told you it ſhewed the *Certainty*, ſo now it ſhews the *greatneſs* of the thing promiſed them.

And ſurely the things of the Spirit are very *precious*; life and light, peace and joy, &c. theſe are more precious then all the World, and yet theſe are *but an earneſt*: Joy unſpeakable and glorious, and Peace that paſſeth all

understanding; these are but the *earnest* of what they are to have. We know the earnest is but the *least part* of the purchase, and yet the earnest of the Spirit is exceeding great; what then is the thing it self that God will bestow upon them? if you see a *great summe* of gold given in earnest for security, to ratifie an agreement upon promise, what then may you conceive the *full summe* to be?

4. The Scripture saith, the Inheritance is *in Heaven*; we have a house above, not made with hands, eternal [*in the Heavens.*] That which we look for by Faith, and walk in Hope of, is in *Heaven*; Heaven is the place of Gods habitation, the throne of his glory; If such precious and full streams of goodness flow forth from God in *this* World upon the Earth, which is his *footstool*, what is that then which is reserved for his children in Heaven, which is his *throne*? This World is but a *passage* to that, and if there be so much to be had in the *Porch*, what is to be expected in the *Palace*?

Palace? This is but as the *desart* to the promised land, and if here be such showers of *Manna*, the Cloud and pillar of Fire; if *here* be so much of God to be enjoyed, what enjoyments of him will there be in *Canaan*? If a Prince be richly and royally provided for in a *strange land*, what entertainment will he have when he comes to his *Fathers Court*? If we find so much in these *Cottages*, what may we expect to find in the *Palace* of the great King? This World is but the *lower house*; you would think, if you find plenty & varieties of things precious in the Cellar and Vault, surely there are high expectations in the *upper* Roomes, if this house below hath so much, what is in that *above*?

3. The Text saith, that the things we wait for by Faith are *eternal*, and therefore great. Things are lasting two ways.

1. Either, because they are *strong*, & so able to withstand any thing that might remove them from their being.

2. Or because they are *full*, and so

the fountain is full of *living water*; ſuch a place is Heaven, the bleſſedneſs of the Saints there is as long laſting as *Eternity*. If a man have enough for all the days of his life, and thoſe days be many, that man is rich; if he have much for every day, and to the end of his days, that muſt needs be very much that he hath; but how great is that then that is enough, abundantly and ſuperabundantly enough, to *Eternity*.

There is a certain *ſpecial excellency* in all that God hath made *everlaſting*: *Hel* is an everlaſting thing, and therefore that Miſery which is there is *eminent* and tranſcendent, extream miſery; theſe ſorrows here below are *leſs*, and ſo paſs away; all theſe tears ſhall be dryed up: but when God makes a ſorrow *indeed*, that the creature ſhall feel through and through, that ſorrow is *everlaſting*. So the bleſſedneſs of the Saints carries this excellency and tranſcendency in it, that it is *everlaſting*; no good is like that good that abides for *ever*. We ſay

ſay houſes, lands, mony, and ſuch things as this World hath are good, and we ſay true; but all theſe things are *going away*, and to be turned out of ſight; but there is ſomething that is *eternal*, and that's excellent, that's good indeed. Think of it, if God pull his people out of the enjoyment of this world, and ſtrip them of theſe things, to bring them into *another ſtate*, where is life for ever, that muſt needs be a great and excellent ſtate.

6. It muſt needs be very great, becauſe the *way to it is exceeding ſad*; for the Apoſtle ſays, we muſt be *unclothed*, ſtripped of theſe bodies; And if the bodies of believers, which are the *Temples of the Holy Ghoſt*, if theſe Temples muſt be demoliſhed, that there muſt not be a ſtone left upon a ſtone, what ſhall that ſtate be into which theſe ſhall be made up again? If God be ſo full of *tenderneſs* towards his people (whom he loves dearly) that he will not *touch* them with his finger, nor lay the leaſt chaſtiſement upon them, but for *their*

profit; Then surely when he lays on them the *comprehension* of all evils, *Death*, the profit and advantage must needs be *very great*. If we must pass by the *King of fears* to the King of *glory*, if we must pass to our Inheritance through that which of evils is the greatest evil, surely then our way leads us to that which is of goods the *greatest good*. If a man have vessels of gold, and he batter and melt them, what is it that he may utterly spoyl and deface them? Nay certainly, but to make them up into a better form?

We are now clothed upon with *bodies* redeemed by the blood of Christ, these must be *torn* in pieces, and turned into *rottennes?* what bodies must they be then that God hath provided for us in their stead? We use to say that men of wisdom cloath their children according to their *state*; if God now uncloath us, that He may cloath us anew after the fashion of *Jesus Christ*; what must our state and portion be? If God so pull all

all down, that he destroyes all those *Affections*, whereby we live on Creatures; if he so destroy them that we shall be as *Angels* in Heaven, that we shall not *covet*, or desire any of those things that are the matter of our *desires* now; surely then it is to plant them upon a *greater good*: The very way therefore that God takes to bring his children to glory shews, that the things prepared for, and which they look for by Faith, are exceeding great.

7. The things wee look for are such things as our Lord *Jesus Christ lives upon*; for the Text saith, he is there, and there lives; and he hath no other provision made for him then what is laid up for *believers*: They all eat of *one* bread, and drink of *one* cup; and if there be that which is suitable to *him* who hath a name above all names, who *is King of Kings, and Lord of Lords*; surely it is very great. If there be that joy which answers to all his former *sufferings*, which were the *greatest* sufferings

that ever were, surely it is very *great joy*. And if there be that glory which Christ hath *prayed* for to his Father, that we may have it; *Father, I will that those whom thou hast given me be with me where I am, that they may behold* [*that*] *my glory*; surely then it is very great glory.

Ioh. 17. 24

8. The Text saith, they are things which the Saints *long* to enjoy; *Paul* saith he did so: think on it a little, *Paul* had much *already*, great revelations, abundance of the Spirit poured on him, he had very precious and excellent consolations; he saith himself, that he was full, and abounded and wanted nothing; And yet though it were so well with *Paul here*, he longed to be in *Heaven*, at home, enjoying his full portion.

Phil. 4. 8.

It is no wonder if a *Prince*, being abroad in a strange country and be hardly used, have this in his heart, O that I were *at home*, in my Fathers house, to sit with my Father upon his Throne in glory: but when a man is so full as cannot be expresst, and

ver

yet breathing and reaching after that other life, surely he must have large Apprehensions concerning the *greatness* and excellency of that life: well, saith the Apostle, notwithstanding all that I have in this world, *I desire to be dissolved and to be with Christ*, I am weary of this place, I long to be at home, which is best for me. He was a Ship that carryed rich lading, and did drive an excellent Trade, his Sayls filled with Heavenly gales, his provisions Angels food; yet he chose rather to be at home. Phil. 1. 23.

He knew too that he could not come to *Heaven* but he must pass by the gates of *Death*; He knew he had a dark vally to pass through, before he could come to the inheritance of the Saints in light; and that was *hard*. Nature abhorres *death*; the best man that ever was, was *loth* to dye; what saith *Paul?* Not that we *would be unclothed*, but if there bee no way to life but through death, I'le through saith He; *we are rather willing*, we approve it, and

Vers. 8. Εὐδοκοῦμεν μᾶλλον. Rom. 15. 26. εὐδόκησαν.

and like it rather; it pleaseth us better: the like word is used by the Apostle; *It pleased* them of *Macedonia* to make a contribution for the poor, &c. This then the Apostle saith, this *pleaseth me*, I am not pleased with *dying*, but I am pleased to go through death *to life*, and I rest in it; it is the same word with that *Mat.* 3. in the voyce from Heaven, This is my beloved Son in whom I am *well pleased*, or in whom I *rest*.

Again, consider further concerning this desire in the Apostle, it was very *high*; *we groan*: groaning is a complaint of a man in pain, it is an expression of very deep *passion*; and he addes, *desiring to be clothed upon with our house from Heaven*: the word *desiring* signifies a strong desire, it is rendred sometimes longing; so 2 *Cor.* 9. 14. Sometimes it is rendred great longing, *Phil.* 1. 8. God is my witness, that I have great longings for you: it is called a great desire, in 1 Tim. 3. 4. and in *Jam.* 4. 5. It is put for lusting; The spirit that is in us

us lusteth unto envy. It imports that this desire in him was a very strong and high desire, that he might be possessor of that which he so much hoped for.

He addes further, we groan [being burthened,] as a man under a heavie burthen groans to have it taken off; truly saith the Apostle, we find so much evill in our selves, and in the World, that I long to be at home, I am a stranger in this World, and they use me hardly, but I find God useth me kindly, so that I would fain be at home, that I may enjoy his love, and the things that he hath promised.

And he saith not so *once* onely, but He repeats it again and again, neither was it a fit, but an abiding temper of *Paul.*

There are some things that are lost which were of old; Christians are sunk till God raise them up again. We have lost much of that sight, assurance, and fulness of holiness which Primitive times enjoyed.

O how inferior are we in deſire to be with Chriſt?

Paul in his Epiſtle to *Philip*, Chap. 1. 23. ſaith, I *deſire to be diſſolved*; the word is, I have a deſire, which is obſerved by ſome to have more in it then *to deſire*; it is an actual, ſtrong, and conſtant deſire, like that phraſe, which is rendred their *great deſire*, having had a great deſire many years to come unto you; Such was this deſire in *Paul* to be in Heaven, and the time of his Epiſtle to the *Philippians*, being ſome years after that to the *Corinthians*, ſheweth that he was fixed in this deſire.

Τὴν ἐπιθυμίαν ἔχων. Zanchie, Rom. 15. 23.

Laſtly, the Text ſaith this, that what is laid up in the promiſes is that *by which the Saints walk*; We walk by Faith, it is our ſtrength, and our great ſupport here; It is not a meer *empty life*, and continuance of being that the Saints live, but it is a life ſaith the Text that is with *confidence*, We are confident, and *always* confident; ſo we ſhould be,

if

if our hearts were more taken up with God, and if we did not separate our selves so much from Jesus Christ; if we were not such strangers to the things of the other World, we should not be so shaken, but bold and confident; as the Apostle here, He durst undertake any thing for God, not fearing the power nor frowns of any creature, when God said to him, Go, he went.

This confidence Faith begets in those that live by it, *being always confident* saith the Apostle, and He repeats it twice. And then again, it is not onely such a life as is accompanied with *confidence*, but with *love*; a living *Love* and a living *Hope* do so sweeten the Spirits of a man toward God, that he is overcome in the power of them. *Paul* forgot himself, he was no more Ruler over himself, but we desire saith he, whether *present or absent, to be accepted of the Lord*, to be such as he may like, and such as may suit his desire.

Nei-

Neither was it a love mixt with *fear* and care, least he should be prevented, but a love of *gratitude*; the love of Christ *constraineth us*, vers. 14. neither was it a love to *God* onely, but to *men* also; for saith he, *Knowing the Terror of the Lord, we perswade men*: A man that hath got into Heaven, would fain draw others thither, like the Woman of *Samaria*, when shee had found Christ shee invited her countreymen, Come and see saith she, I have found the *Messias*, and he tells me all that ever I did: so it is the nature of men that know and enjoy God to be spreading their knowledge, and improving it; knowing the *terror* of the Lord, We *perswade* men: the terrour of the Lord, what's that? Not onely the *power* of God to punish, &c. neither is it the *displeasure* of God simply considered, but it is the displeasure of God acting to a *separation* from himself: this is the *terror* of the Lord, that he separates sinners

sinners from himself, &c. If this be such a *terror*, then what a comfortable condition is the enjoyment of the the presence of God? *Paul* knew both the one, and the other, and therefore saith he, we perswade men; and He was happy in perswading; for God joyning with him, he overcame many.

If the things expected bee so sweet in the promise, what are the things themselves? If being at such a distance, they convey such mighty influences, what will they be to a man when hee is in the *possession* of them? Therefore, O ye Believers, once lift up your heads, get above your selves, and above this world; if your names and portions be in another World, happy you. Why are your hearts groveling on the Earth, when you have treasures in Heaven provided for you? why do you sit mourning and consuming your selves with the cares of this World, if there be a Kingdom prepared for you, a Kingdom

dom that cannot be shaken? Speak therefore words of life to your hearts, and discourse from the promise with your selves, and so from those Wells of Salvation draw forth water of Life, and drink abundantly; And not onely so, but help one another. I'le shut up with that of the Apostle, *Comfort one another with these words*; tell one another, our time and trouble here is but short, let us hold up our heads a few days.

1 Thes. 4. 17.

You should draw out your Faith to the relief of others, and know that thy Faith was not given thee for *thy self* onely; and thou dost not use thy Faith aright, if thou dost not improve it to revive the fainting Spirit of thy *Brother*.

CHAP.

CHAP. XV.

A Christian plea for Scripture-Ordinances.

SEeing Saints walk here by faith, I hope I may be allowed to take occasion to say a little in way of vindication of some things, whose honor some, in these sad times of defection, have endeavoured to lay in the dust. { *Scriptures.* / *Ordinances.*

What unspeakable indignity do such men offer to the grace of God, and what horrid violence do they practise upon themselves? Next unto Jesus Christ, and the spirit of grace, what hath divine mercy appointed unto man equal in worth to these which are the light and stay of our souls, the means of our coming to, abiding with, and growing up in God? Yet these and all these are cast away as things of no real worth, or of no necessary use.

First for the Scriptures. How many are the controversies that have, by the subtilty of the evil and envious

one, been raised against this Book of God? but above all, this that casts them away as not necessary is the worst, and is complicated and commingled with many injuries, yea blasphemies against God. Before I come to argue the great usefulness & necessary subserviency of the Scriptures, & the other things mentioned, let me offer a few things to consideration.

1. That though the not-receiving the Scriptures be dangerous in the nature, causes, and effects of it, yet to deny and *reject* them is more hainous. As not receiving of Christ reveal'd leaveth men eternally miserable; but *refusing* and *despising* him ads much more to their suffering. In a civil state not to own and submit to laws, is not without danger, but to strip them of authority, wisdom, justice, and to set up other laws to ones self is a crime of an higher nature: so not only not to receive the Word of God, but to proclaim it, either not *his word*, or *not our rule*, is a sin of high degree.

2. They that put the Scriptures from

from the throne are forced to set up some thing else in *place*, and herein they see not what deceit the great deceiver doth practice on them; his intent is to set up the will of the flesh and of the minde, but he thinks it convenient not to be expres and open in his design, therefore he falls in with men according to their temper, and sets up to some one, to some another. Men that are not raised above Nature he flatters with dreams of a civil course, and to these he crieth up the Laws and light of Nature, but such as have written their names among the Saints he cheats with an opinion of a very sublimated state, and to these he cryeth up the light and Regiment of the Spirit. Both ways he leads men to perdition, taking away that which is perfect, sufficient, and infallible, and substituting that which is imperfect, insufficient, and fallible, as I shall shew anon.

3. God hath abundantly witnessed against the sin of men in treading under foot the Scriptures, by outward

evidences of his wrath, and by inward strokes of displeasure; histories of former times, and experience in these times tell us of inward horrors and amazements, of mindes engulphed in darkness, and of hearts set free from righteousness, and shewing another law written in them by the transcript of them in most dissolute and abominable conversations, attended with impudency, and dedolency, two sad marks of a soul reserved in chains to the judgment of the great day.

4. These men are under this delusion, that they think this deformed and impious conceit of theirs to be by the dartings of a new light upon them, and glory as having escaped from theusurpation of false principles. Whereas they have left the truth indeed, to embrace darkness, and are but new tables receiving the impress and image of an old character. These very imaginations are old delusions of a new edition; Ancient records tell us such things, which were often practised in *Luthers* time

time in a sort of men called *spirituales*, or men of the spirit; and now in our days the grand impostor revives and plays over his old tricks, which if it startle not the world, yet gives hope to the Saints, that he hath done his worst, and that his work is almost finished.

5. Let this poor deceived generation compare themselves with those who are led by the spirit to keep close to Scriptures, Ordinances, and Duties, and judge whether such have not a more blessed witness of God dwelling in them, then they themselves have. Alas, the Apostacies and witherings of souls that wander from these things are conspicuous, and deplored of the children of light. They that shake hands with the Scriptures, are inevitably put upon this *dilemma*, either to deny the whole mystery of godliness, that precious word of Faith, which opens a new and living way to life and glory, or they must substitute something in all respects equivalent in its use towards

our enjoyment of God with the Scriptures; at least they must propound some rule that may sufficiently instruct us unto life. The former of these men will not own; but it's too manifest, that this is the bottom of the matter. But the day will judge all.

For the asserting of the necessity of the Scriptures, and if God will for the undeceiving of men, I will urge these things.

1. That the matter and objects of Faith are knowable by no ordinary way but the Scriptures.

2. That we could not have any warrant and reason to believe and hope but from them.

3. That Faith and Hope had not had any life and strength, but by the promise.

4. That we could not have found the way to the things of Faith and Hope, but by the Scriptures.

When these four truths shall have justified themselves, then they will be sufficient witnesses of the necessity of

of the Scriptures, which are by many in a various way, and in different degrees, weakned and rejected.

The first of these is scarcely liable to any misbelief. I understand not by matters of Faith, all things spoken by God; for though they are to be believed because he saith them, yet some of them may be known otherways, as the beginning of the world is knowable by reason, though more fully by the word; *Heb.* 11. 3. Divers things concerning Christ are presented in other histories both Gentile and Jewish, but the revelation of the mystery of Christ is onely in the Scriptures. By matters of Faith I mean things in their nature *above reason*, and without the knowledg of which there is no salvation; Some things are necessary to bee known and believed, onely because revealed by God, as all the history and prophecies, and many great secrets besides; some are necessary in their nature. I might without danger have been ignorant how many Wives and

Concubines *Solomon* had, &c. But I could not without danger have been ignorant of Christ, and the way of life by him. Now this great thing is onely knowable by revelation, and though God can, and it may be doth teach this mystery without the word, where the word is not, (as it is not with Indians, with Infants and persons without reason, or in any invincible incapacity of receiving the word) yet where the word is, by it alone is the knowledg of these truths. As though a light was given to *Peter* in the prison, *Acts* 12. yet it was because it was night, and the fountain of light was absent.

That these truths may in part be guessed at by reason, is not to be denyed; as because God is good, Nature might hope hee was reconcilable when offended; that sin being so infinite a wrong to the infinite God, it was fit that satisfaction should be made; that that which is to satisfie should hold proportion with the offence, and therefore should be more

then

then man. But all these are but guesses, which are fallible in their event, and could not give footing strong enough to Faith and Hope. The knowledg that God would be reconciled, and by whom, and upon what terms, and the knowledge of all the streams of divine grace that follow, is onely by the Gospel. They are such as *neither eye hath seen, nor ear hath heard, neither have entred into the heart of man*; 1 Cor. 2. 9. But because we have to do with Anti-Scripturists, we will not urge Scripture.

All knowledg of things is either naturall or acquired; the knowledge of these things is not natural, for then all men would share in it, but experience sheweth that the greatest part of the world knoweth nothing of them; knowledg acquired, if by natural means, is either by sense, but it is evident these things hold no commerce with any sense; or by discourse, which is an investigation of things in their causes or effects; the cause of this mystery totally and absolutely

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ſhuts up the things of our Faith from all created knowledge, not onely of men, but of Angels alſo; for the great original is the counſel and will of God: and as no man knoweth the things of a man, but the ſpirit of a man, and he to whom he reveals them; ſo could not theſe τὰ τοῦ θεοῦ, theſe deep things of God be known but by his word, which is the onely Interpreter of the mind.

Seeing then the hope that is ſet before us is our life, and that hid with Chriſt in God, and onely known by the word by which he hath brought life and immortality to light, we ſee what an ineſtimable jewel the Goſpel is, too precious to be trodden under foot.

The ſecond conſideration is, That the written word is the onely reaſon and warrant of Faith and Hope; as God and the riches of his grace in Chriſt are *objectum quod*, ſo the Goſpel is *objectum quo*; God is the ultimate object of Faith, the word is the reaſon and ground. If eternal life had

not

not been revealed, all its worth had not had the least attractive touch upon our spirits, for there is no operation of that which is not; and there is the same reason (as to action) of things that appear not, and things that are not. And if this life had been revealed, yet if not offered, it could not have drawn out our Faith and Hope.

1. As it is ordained of God, it was no fit matter of our desire; For it had been a strange boldness in us to desire, that the Father would lay upon his own and only Son the burthen of our iniquities, subjecting him to shame, the cross and contradiction of sinners, and to cast him into the bonds of death, that we who are but dust, and had without a cause departed from God, and plunged our selves thereby into a gulph of misery, might be freed. Who durst deal so with his Prince? And if it was unfit for us to wish this, it was no more agreeing with reason to hope it. But by the Gospel they that were without hope

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in the world, are allowed and invited to Hope.

2. Of things absolutely depending upon the will of God, there can be no solid hope, but by intimation of a propensity in God to give them. As a beggar hath no hope to be heir to a man of wealth, except he have some knowledge of a willingness and disposition in him to it. But it had simply been beyond all imagination in every creature, that God would incline to open a way to life for us by the blood of his Son, if he had not declared it himself to the wonderment of Heaven and Earth.

3. There were great and dreadful bars against Hope, which nothing but the gracious manifestation of the good will of God could take away: a dread and fears upon the soul, whose nature was to beget wrath and enmity against God, as it doth in the Apostate, and secluded Angels. And this fear, that it might be as the Cherub with the flaming sword to beat off from the tree of life, received its killing

ing power from the conſcience of guilt, the diſpleaſure of God, and the ſentence of death, which like three fierce torrents would have carried away all hope of life. At beſt we had been put to the vain and deſtructive ſhifts of Pagans, who in ſenſe of danger ſeek to pacifie God with provoking and deteſtable ſacrifices. For what better expectations could we have had, except God had opend the door of life, that was both hid, & ſhut from us?

Add unto all this, That a man in whom the candle of the Lord ſhineth could not have reſted in covering his wound with fig-leaves, nor quietly have leaned upon, not only a weak, but an imaginary reed. He could not have ſtilled the ſtormings of his ſpirit, except he had ſeen as real ground of hope, as of fear.

4. The nature of hope is to regulate and ſubject the will to all conditions and means of that which he expects, & cannot conſiſt with an univerſal and vigorous warning againſt all things that may lead him to his deſire. But except

except God had both revealed and offered in his word a restitution of man, he could not have been overcome to deny himself, and to subject to God in all things: Because there had been wanting that reason, which onely is of force to such a thing.

Therefore I conclude, that in this respect also the Gospel is absolutely necessary, that we might have a foundation of Hope, by the manifestation and offer of life by Jesus Christ. And because partly they that are begotten again to a living hope need still nourishment from that of which they are begotten, and partly because the world is a perpetual succession of men, born in misery, and without hope; it was necessary that there should be a standing mercy-seat erected in the written word, that from generation to generation there might be a door opened unto sinners.

The third consideration. Faith and Hope had wanted nerves and sinews, if we had not had the express promise of God. Revelation presents life as *desire-*

desirable, the offer as *haveable*; but in both these the soul attains not rest, till the promise lay on the top-stone of security and confidence; this alone is the sure anchor-hold, and foundation of strong consolation. *Heb.* 6. 18. Call in all things which in imagination may seem to contribute to our peace, and upon examination they will affirm it's not in them. The power of God to save whom he will is a little door of Hope: a poor man hath some hope because he seeth it is in the power of a rich hand to help. But though Nature be apt to catch at any thing in straits, yet it is not at rest, but where it is satisfied. These thoughts will leave a man distracted, and divided: for as it is true that God may save if we will, so it is as true that he may destroy if he will; and this latter will have the strongest force, because carrying a great probability. For it is more likely that he that is highly offended with one that hath offered violence to all righteousness, and is himself of no worth, but fr-ught

fraught with an evill disposition and enmity, will, having all power, rather cut off, then spare.

If we consult the goodness of God, reason will form batteries against hope from this; he may be good, though he do not good to me; if good, then he hates evil, and I am altogether evil. If good, then most good to himself; and will not endure his creature to act against him, &c..

If we call in nearness of relation, we being of him, this will not yield sufficient refuge: were not the Angels that fell nearer then we? yet he spared not the Angels, *i. e.* he sorely punished them. We were near him by creation, and doth not this make sin out of measure sinful? And seeing, though we were near him, he spared us not when we offended, is it not in it self more near to reason that he will not save us, being now condemned and cast out from him?

If it may be thought the offer of mercy speaks better things, as well it may, yet even this hath not filled its hand

hand to a compleat relief, for though it put life into their reach that will lay hold on it, yet that that life ſhall continue, is not ſecured but by the promiſe. And we have two ſhaking examples of ſad changes, *Adam* and the Angels. It is certain, all the ground that falls within the compaſs of any underſtanding, of ſecurity of a continued poſſeſſion of a free gift, is the declared and engaged favour of the Donor, eſpecially in this caſe where the Donor is Almighty. The Angels in heaven, and the ſpirits of juſt men made perfect, have no other ground of their laſting bleſſedneſs. Even theſe live by Faith in the promiſe, that they ſhall hold to eternity what they have. Therefore it's great weakneſs to caſt away that which is the pillar of our aſſurance, when we arrive at aſſurance: do men caſt away the foundation, becauſe the houſe is up? or becauſe men have their evidences of lands written in their hearts, do they put away the writings themſelves? Who lives the life of

Faith, that finds not his heart made glad in beholding the harmony between the promises which by Faith he makes to his soul, and the promises which God makes to Faith? And seeing the lines of divine intimations of favor, in our hearts are so apt to be blurred, and made illegible to us, is it not our great advantage to have the good will of God in a transcript of his own forming and appointment, to which we may always have recourse? Surely nothing can safely be committed meerly to our custody, we are apt to corrupt all that is within us, and have need of a standing and unerring rule, by which to correct our conceptions. They therefore that plead a needlesnes of God Indentures written, forget, that though they have received the Spirit, yet they are but men, though in part restored, yet not without corruption.

The fourth consideration. That we neither could find nor keep the way that leads to enjoyment of things promised, but by the Scriptures;

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hence they are called the *rule*, the light of our feet, and lanthorn to our paths, &c. But two sorts of men have in these dayes endeavoured to turn this Sun into darkness, by introducing two other lights, each of them chosen as their *Pharaoh's* to guide them to the Harbor.

1. One sort cryeth up the light of Nature.
2. Another cryeth up the light of the Spirit.

This is sure, that as every creature hath not onely sayles of appetite and propension, but a Pilot or directive principle to order that propension to its end; so much more hath man, whose nature is more excellent, and end sublime, and whose miscarriage would redound to the greatest unhappiness.

Let us then examine these pretended guides concerning their sufficiency to conduct us to our end.

First, For the light of Nature, that *lumen radicale*, though it have a fair name, yet it is but as the Apples of

Sodom, which (they say) turn to dust if touched; It was indeed more glorious at first then the Sun in all her lustre, but it is a thing changed, and sunk beneath its primitive dignity. Philosophy tells us of *occasus Solis, & occasus Luminis*, a setting of the Sun, and a setting or ceasing of its light; and experience sheweth it, that after the Sun is out of sight, and gone beneath our Horizon, a little wasting light remains, which soon gives place to the darkness of the night. Such a thing there is in man, after that his day was gone, some shadow of the day remained, and this is still called light of Nature, which rather deserves the name of night of Nature.

To shew the insufficiency of this light, and how unable it is to do what a rule requireth;

1. Suppose it to have received no detriment by the fall of man, nor by all after sins; yet it is not able to contribute sufficient help. For it was formed to the use of man as he was when he first came out of the hands of God, and

and ſo could ſufficiently prompt and point at all neceſſary ways to life. But it was not inveſted with a power to ſhew him how to return to life from death, for it hath no cognizance of a life after death. As the light of the Sun is the guide of the body all his way on this ſide the grave, but cannot ſhew one ſtep of the way from the grave. The great myſtery of Salvation by Chriſt crucified, was a ſecret to the Angels themſelves.

2. It is certain that this light received loſs by the fall; if then it had been too weak in its ful ſtrength, how much more when it is fallen into a ſtate of weakneſs? Two great diſadvantages are come upon it.

1. It is diminiſhed in its luſtre, though it ſee, yet its ſight is neither ſo extenſive nor ſo intenſive, it neither ſeeth all it did, nor ſo diſtinctly into any thing; we may take a hint of this from that deficiency in knowledg of things pertaining to this life, in which the beaſts do as far exceed man, as a wiſe man doth a fool. But

we have reason to think, that though it might have been allowed to beasts to excell men in some particular excellencies, as strength, swiftness, &c. which are recompensed (as the Philosopher speaks) to man by reason, which is instead of all to him, yet that man should be inferior in that which is his proper excellency, and in those actings which so much concern his conservation, is not to be supposed. And whereas all knowledg was present to man, yet with what difficulty do we attain to it? Art is but a degree of what we had: and *Plato* may thus be taken well, when he saith, that our science and art is but a remembring; and study is but a kind of enforcing of Nature to some advancement towards what she had before. But as for God, and the things of God, we are so dark, that the Scriptures call us children of darkness, and darkness it self.

2. It is consequently weakned in its vigor, it was at first anointed to the government of man, and was able to have

have discharged its office, but now it cannot; but notwithstanding it, man wanders in many exorbitancies; we have *Rom.* 1. an example of men who had not onely this light, which every one that is born into the world hath, but also much accession to it by study and education: yet they became vain, and walked in the practice of things against Nature.

The impotency of this light will appear the greater, if you take into your thoughts,

1. That the mind of man fell under the curse, and if the orbe in which this light was placed was smitten of God, the light must needs be impaired. The curse was Gods withdrawing from man, and leaving him to effectual means of certain and utter ruine. Mans light was not a thing planted in him as light in the Sun, but as light in the ayr which depends upon a continual efflux from the Sun: now as when the Sun departeth, darkness fills the ayr, so it was with man upon Gods departure from him, who is the

fountain of light. And as when the Sun is gone, the ayr is filled with noxious vapours, so with darkness comes in a world of evil into the nature of man.

Upon the mind of man came many evils, not onely darkness, but inconsistency, and forgetfulness. And all these evils increase upon man by continuance in sin, till by the just judgment of God he come to have νῦν ἀδόκιμον, a mind without judgment.

2. Mans nature is now less tractable then it was; I will but touch the particulars. Now he is more insensible of the touches of reason, he is grown like a dead-mouth'd horse that feels not the bit. He is grown also more refractory, for he hath now received another guide, which the Apostle calls the wisdom of the flesh. *Rom.* 7. and hath many lusts and inordinate affections, and they multiplying and enlarging by their continued actings, and by the consociation of the powers of darkness, and all in that

that ſubſerviency one to another, that by their complicated influencies man is become, next the devils, the unrulieſt piece in the world. And is emblemized by Wolves, Bears, Tygars, Lyons, and other the moſt untractable creatures.

Therefore to reduce us to natural light, is to reduce us to the ſtate of Heathens, and to the wofull ſtate into which the curſe of God for ſin hath thrown us.

I do not take care to ſay all about this, but enough; and ſure this doth enough ſhew, that natural light is not fit to be eſteemed a ſufficient guide, to lead ſo indocible and inſwaſible a creature as man to his firſt happineſs.

Let us now put the other ſuppoſed guide upon his triall; the light of the Spirit in perſons born again to God. This is a thing of incomparable worth. But we ſhall not diſhonor it by ſaying what it hath not, if we deny not what it hath; Gold is a thing of value, but you leſſen not its honor

honor if you do not ascribe to it more then it is made for, it hath excellencies enough, though not all. And this spiritual light is transcendent in its dignity to all things, but yet it is clothed with this honor, to be a sufficient guide to man without the word. And they honor not it, but dishonor the truth, that assert, that this makes the Scriptures needless.

For, 1. The Spirit, which in himself is perfect, in us is imperfect, because not communicating himself, or puting forth his operations in perfection; they say in Philosophy, that *animæ sunt pares*, the souls of children and fools are equall with the souls of men, and wise men; but the souls in children and fools, what degree soever of perfection they have in themselves, do not put forth their acts so compleatly in them, as in wise men. Not to be curious about the Spirits being in us, it is sure we have received it but in a measure, and in such a measure as leaves us in much want, as may be seen in the defect of our knowledge and

and its power to govern and to rule. What innumerable misapprehensions and short apprehensions have we of spiritual things? And even where there is no error in the sight of things, yet an impotency in it discovers it self by those weak and ineffectual impressions which they have upon our hearts towards God. By this, the insufficiency of that renewed Nature in man, to be a compleat rule to us, may appear.

The great end of our new Creation is to make us capable of the truths in the Scriptures, and of their influence, that we may have a sound mind instructed, and an holy heart subjected unto God.

2. If we had been left to this Spirit thus imperfectly acting us, we had been left under many uncertainties. For though the Spirit can evidence its presence, and distinguish his inspirations from all other, yet the subtil workings of Satan would have carried such an appearance; as if we had not had a standing rule to judg by, we might

might have bin much mistaken: and if we believe the Scriptures, we may see that God doth not put us to depend only upon the testimony of the Spirit concerning it self, but puts us upon trial of it by the word. 1 *John* 4.1. *Beloved, believe not every spirit, but try the spirits whether they are of God.* He subjects every spirit to triall, yea though any should pretend to have the spirit of God, yet he would have them and others to try it; and that we see that he is willing to put his own spirit to the touchstone, he gives a character and mark from the matter and scope of the Scriptures, *vers.* 2. *Hereby know ye the Spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh, is of God*; and *vers.* 3. *Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Antichrist.* And Christ himself could as well have given testimony of the Spirit in him, even by its own presence, as the Sun doth evidence it self by his own light; but he thought good rather to take

take the way which is appointed us to have recourſe unto the Scriptures. *Joh.* 5.39. *Search the Scriptures, for &c. they are they which teſtifie of me.* And when he preached and exhorted, though he could have taken another courſe, yet how frequently did he cite the Scriptures? this he did to men and devils.

And not to dwell here, ſure holy converſations and affections had wanted means of convenient and needful apology, were it not for the Scriptures; but now having a fixed and viſible rule, we have a way to hold forth the reaſon of our practice.

And what a door had been open to all impieties, if we had not had a written word? how could we with convincing force have beaten down the pretenſions of men, if there had been no rule to judge the ſpirits that are in men?

How againſt all reaſon is it to lay by that which is by divine inſpiration of infallible verity, incomparable authority, ſo miraculouſly preſerved, harmo-

harmoniously composed, sanctified to this end, to make the *man of God* and every christian perfect? The study whereof is the praise of Saints, the command of *Paul*, and that to *Timothy*, and of Christ himself.

Ordinances of the Gospel come next to hand, offering themselves to triall, being charged in these unhappy times, as things without authority, and of no necessity, especially to grovvn beleevers. I vvill (if God will) a little plead the cause of two great appointments of Christ, which he hath left as a charge, and sanctified means, to the edification of his body. Instituted Signs, and Ministry.

Instituted signs and seals, or Ordinances for to represent and ratifie spiritual things to the Saints, or by what name or title soever they be known to us, are first to be heard. I pity the quarrelling spirit of some, who fall out about the names of these things. If we can agree upon the thing, let us not contend about the names, which for the most part are not onely proper

proper to the nature of the thing, but are given by the Spirit expreſly to things of the ſame family and kindred, and at leaſt virtually to theſe. When Chriſt gave Commandment concerning theſe, and when they are ſaid to be given and ſet in the Church, doth it not ſuit with reaſon to call them Ordinances, Inſtitutions, Appointments? &c.

But to the thing: we find Baptiſm and the Lords Supper ordained of Chriſt, and that in expreſs terms, *Mat.* 28. 19. *Go and teach all Nations, baptizing them*, &c. Theſe were the laſt words of Chriſt, and not now firſt inſtituting this Ordinance, but repeating the Law, which before was made and obſerved; and the Diſciples were bidden to teach *All* men to obſerve this and all other things commanded by him. *verſ.* 20. And Chriſt to lay a greater weight upon their ſpirits, addes, *Lo I am with you to the end of the world:* i. e. To obſerve how I am obſerved, and to keep, guide, ſtrengthen, and bleſs with ſucceſs; and

and addes this seal, which hath the force of an oath, *Amen.*

I am loath to spend time to improve all this in setting out at large the force of this argument; Sure it were to go about to prove it is day when the Sun shines in the eyes of all that are not blind, nor is it needful to urge any other Scripture in the case.

And for the Supper, *Paul* calls it the Lords Supper, which imports Christ the author, as indeed he was, as the Evangelists do witness; and *Paul* also delivers it as that which he had received from Christ, 1 *Cor.* 11. 23. *For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus,* &c. And as Christ bad the Disciples to *do this*, so *Paul* delivers the sense of Christ as reaching to those of *Corinth*, and bids them do this; and that it might appear to be no transcient, but a standing Ordinance, he enjoyns the use of it, *till the Lord come*: which can not be meant of his coming in the Spirit, for so he was already come according

according to his promiſe made before he departed from the World. And whereas we look for a great appearing of Chriſt before the great day, (let now no queſtion be about the thing, its time and mode) ſure I may confidently ſay, there cannot be expected a coming more glorious for degree, what ever may be for continuance and extent, then was at the aſcenſion of Chriſt; and if they then did live in the uſe of theſe Ordinances, how much more ſhould we? And can we with any reaſon flatter our ſelves ſo groſly, as if there were ſo rich an effuſion of the Spirit upon us as doth ſet us above thoſe Ordinances, which ſuch as were filled with the Spirit, ſaw Chriſt in viſions, were taken up into the third Heavens, did judg themſelves bound to uſe?

It is no derogation from a Goſpel-ſtate to have ſuch inſtitutions, for they are bequeſts of Chriſt dying, nor is there any inconſiſtency betwixt a rich enjoyment of the Spirit, and the uſe of them; For as the moſt emi-

nent in that kind that ever the earth bare did use them, so it is to be remembred that though any should possibly be so deceived as to think they need not these things, yet the things are appointed not onely for our advantage, but for Christs honor, that he may by this solemnity be had in remembrance in the publick assemblies of the Saints: for Christ said, *do this in remembrance of me.* If then you will not deny that worship which Christ demands, and the publick asserting of your communion with him and with his body, which also is another end of this Ordinance; 1 *Cor.* 12. 16. depart not from the use of this Ordinance, which with Baptism hath been in honor with all the Churches in all ages.

But because the number of those that deny the necessity of this Ordinance expresly is not great, and they also so sadly and signally marked of God, I leave this and them to him to whom judgment belongs, and who hath the soveraignty over the spirits of men.

Onely

Onely give me leave to bewail the great neglect of this duty among such, who bear record to its authority and usefulness.

Some forbear it as not resolved about the manner of its ministration.

This hath some thing of a Christian candor, but I fear some are not far from a snare which draweth into a sinfull contentedness, to want what out of duty to God and self-Interest they should vehemently pursue. If I should say the business is clear enough, and hath not in it so great matter of doubt; I should seem to make my self a measure and standard to others. But this I may freely say, that if we acknowledg the thing, and are dubious about the manner, more prayer and inquisition would do well, and would not want its blessing. But to sit down in a despondency of mind, pretending waiting, if industry be not used to put the question out of doubt, is to pretend a tenderness of offending, when we are willing to offend. And let me add this, that there is great odds in

the caſe of taking up of Ordinances, and laying of them down again. And whatſoever force a doubt hath to ſuſpend an action, yet we ſhould work out our way with fear and trembling, for all doubts are not of God. Some indeed tend to perfect and reduce a mans actions to a more exact conformity to the rule, but others carry a man to more deformity, and into greater diſtance from God.

Practical doubtings that are from God are the effect of beams of light darted by God upon the conſcience; theſe both will work unto more clearneſs, and thereby ſetling the judgment in the truth, and will alſo fill the heart with more of God; for all true, ſpiritual, and ſaving light, hath in it a ſpirit of divine life. Dear friends, as I know your thoughts concenter with me in this, ſo let us judg others by it; by prayer and ſtudy, with faith and love, endeavour without ceaſing to be rooted in knowledg. For a *Pyrrhonian* and *Sceptick* ſpirit in a Chriſtian is not without great loſs,

loſs, and greater danger.

Others are grown cold to Ordinances like *Epheſus*, *Apoc.* 2. Time was, when they loved the Sanctuary to ſee the outgoings of God, and to converſe with Chriſt crucified in this bleſſed Ordinance, but now are grown indifferent, and are either eaſily diverted from it, or made ſtrongly ſtupid in it.

Like the men of *Galatia*, who at laſt deſpiſed *Paul* as much as at firſt they eſteemed him. Let me ring this ſad knell upon theſe ſick, if not dying ſpirits.

Think whither this tends, ſure it takes hold of the chambers of death, and think whence is this change. I will ſuggeſt the moſt likely cauſes. It may be Chriſt is leſs loved, love will hunger after communion, and rejoyce in all ſeaſons and means of it. But alas is Chriſt become ſo a dead thing to thee that died for thee? Was he lovely, and is he not? what is he, and what is his name that hath crept into the bed of love, and cheated

thee into a disloyalty most unhappy, but more sinful.

But I cannot stay here to mourn for thee, I will do that at home, and indeed thy case calls for tears from thee, and all that know thee; go then and weep thy self friends with Christ, and beg the breathings of thy neglected spouse to blow up that little spark of love in thy heart which is ready to dye.

Or else the cause of this languor of thy chilled spirit may be from discouragement; it may be thou sayst, why should I eat and drink that any more, which addes no spirits and vigor to my soul? I seek Christ but I find him not, but live a mournfull stranger to the power of the Cross, of my crucified Lord, &c.

This is an heavy case, discouragements enervate endeavors, and extinguish affection. But thy case O man is deplorable, both for the effects and the causes of thy discouragement; the effect is a practicing upon thy self the greatest evil of death, by starving and executing

executing of that heavy doom of excommunication from Christ: with such a spirit to be in the use of that Ordinance, or out, is much at one. But cast thine eye upon the cause that makes thy knees feeble, and thy hands hanging down. Thou mayst mistake Christ, as *Mary* that saw him, and yet complained she could not find him; or if thou dost not find him, wilt thou charge him with unfaithfulness, and make the promise of Christ of none effect? shall Christ have no use of his dominion and wisdom to communicate himself in manner, degrees, seasons, as he pleaseth? If thou seek and find not, yet seek and wait, for he said it, and he cannot deny himself; seek and *you shal find.* But may not Christ withdraw that thou mayst see the sadness of his absence and be ashamed, who in the sweetness of his presence wast found unthankful? Say then, I am evil, but Lord thou art good; thy withholding from me, condemneth my neglecting of thee. Or hast not thou

abated in thy first works? If thou be not careful to live in an holy preparedness to holy Ordinances, no wonder if they profit thee not, though conversant in them.

I fear to be too copious, who intend but short touches. Let him that hath an ear, hear what the spirit saith unto him. Shall we consent to this, that these things are ordained of Christ? The Lord perswade our hearts in the truth. Then let me propound two Corollaries.

1. I must use them in Faith, and my Faith must stand upon these pillars. That all divine designs attain their end; if then they be appointed to sign, and seal, and advance enjoyment of Christ, which the Scriptures affirm, then I may and must expect to see, taste and have more of Christ by the holy use of them.

Again, all divine promises shall be fulfilled, but all Gospel-Ordinances are attended with promises, yea are of the nature of promises, as when according to Law a turf is given to the

the purchaſer, there is a giving of poſſeſſion.

Add this, all divine gifts carry in them a ſtrong tendency to fill us with the fulneſs of God, but theſe are gifts of divine grace. Oh that we knew and minded what advantage God hath put into our hands, that we might come to Ordinances with more confidence of hope; if we lived more by Faith, we ſhould find theſe ſweet breſts more fully flowing.

2. I muſt eſteem them neceſſary; ſome *things are* neceſſary in their nature, as love and fear of God; ſome *onely* by a Law are neceſſary to our life, ſo all inſtitutions of Chriſt, he that denies the neceſſity of them, denieth their inſtitution ſo far. But why doth man diſpute with God? doth he appoint helps, and ſhall we ſay we need them not? It is to be obſerved, that God in his indulgence hath had ever reſpect to the utmoſt weakneſs of man, therefore though his promiſe had been ſufficient, *i. e.* more then which we could not without

our sin have asked, yet he *ex abundanti* is pleased to add more, *Heb.* 6. 16. In this exuberance of tender mercy he hath taken pleasure to vouchsafe visible signs in confirmation of his declared purposes of grace; so to *Abraham*, to the Jewes, and to us Christians, yea to man when in a state of purity to *Adam* he gave the tree of life, yea he leaves not the spirits of just men made perfect, and the Angels themselves without this help; is not he that was given for a sign now in their eyes, with whom he shall abide for ever as a sure token of everlasting blessedness? Take heed of saying in thy heart, I have no need of these; divine Institutions are Pillars of Faith, and incentives of desire in the Saints after them. Live then above these things, but not without them; you cannot want them willingly but you will be Losers, for Christs Appointments are not in vain.

Having a little stayed upon these two Ordinances, Baptism and the Lords Supper, let us not pass altogether

ther in silence by that ordinance of the *ministry*. This hath not escaped in these rowling times, but hath been by most extreamly slighted, and by many highly assaulted, as if it were an humane usurpation, or innovation, and not a divine institution. There be divers degrees of the actings and judgments of men about this matter, which I cannot deal with distinctly in so small a volume.

Some think a Church may do well without men set apart and designed by solemn call to the dispensation of Ordinances, these are the fairest opposers of the office, and if we can convince these, the more explicite, and high opposers may much more so reason, to fear, that fighting against instituted ministry, they fight against God. Now though the gifts of Christ to be honored in all Saints, and are given for the good of the body, yet let it be well weighed, whether the publick use of gifts by office have not an hundred fold more clear footing in the

the Scriptures, then the publick use of the same gifts in others. And I have much wondred and lamented our unadvisedness, in causing those things to war against each other, which Christ hath ordained unto a peacable agreement; If Christ have blessed other brethren with knowledge, utterance, wisdom, and holiness, it was remotest from his thoughts that these should be used as they are; he gave them for the good, not the hurt of *the body*: but if they by our misguided spirits be set up as a battery against any Ordinance of Christ, are not we in this injurious to Christ, and to our selves? And yet in this many of us have been so precipitant, that we have cast a discountenance upon the richest endowments of Christ among us in Ministers, while we have not without contention, and unbeseeming fervor, cryed up abilities of a far lower degree in others, yea in persons, whom, all circumstances considered, Christian prudence and a well-ordered spirit

ſpirit would rather have cheriſhed to a diligent improvement, then a publick exerciſe of their gifts.

Yet, as I was ſaying (though I honor the gifts and graces of all, and not only allow, but rejoyce in their uſe, when according to order) the Scriptures ſpeak more expreſly and abundantly an hundred fold for a miniſtration by ſolemn office, then for the publick exerciſe of the gifts of private Chriſtians. How frequently do we read of the diſtinction of Paſtors and flocks? we finde rules for the qualification of Miniſters, 1 *Tim.* 3. *Tit.* 1. we find that the Primitive Churces had their Paſtors and Teachers; ſo we read, *when they had ordained them Elders in every Church*, Acts 14. 23. What need I mention the Church in *Philippi*, in *Epheſus*, with the reſt of the *Aſian* Churches and others, whoſe Angels, Biſhops, Paſtors, are ſpoken of in the Scripture? We find that ſome had the charge of this work upon them, *Acts* 20. 28. *Take heed to*

your

your selves, and to all the flock over which the holy Ghost hath made you overseers. Col. 4. 17. *Say to* Archippus, *take heed to the ministry which thou hast received in the Lord, that thou fulfill it.* 1 Pet. 5. 2. *Feed the flock of God which is among you taking the oversight thereof*, &c. In these and many other places we have an instituted ministry so clearly presented, that I count it among one of the greatest wonders in these times, that any pretending to knowledg and goodness, should so much as whisper, I will not say with their tongues and pens, but in their thoughts against it.

But that I may, if God please, convince men of a very partial dealing, let them call to minde all Scriptures that give countenance to the preaching of others that are not in office, and see if any more can clearly be asserted in its defence, then 1 *Thes.* 5. 20 *despise not prophecying*, which cannot rationally be understood of that, at least necessarily and alone; and 1 *Cor.* 14. which place how much subject

to

to queſtion it is, whether *Paul* ſpeak of ordinary and extraordinary gifts, is well known, and that example of the members of the Church at Jeruſalem who went up and down preaching; concerning which, I need not much to minde men what is ſaid to diſable it from being a warrant to the practice of our days. It is known what is ſaid of the neceſſity of thoſe times, and of the extraordinary ſpirit which they had, and that ſome mentioned were more then believers, perſons obtaining an extraordinary commiſſion from above, &c. I do not intend by what I ſay to plead againſt a due uſe of gifts in private Saints, but to give occaſion to my dear brethren and friends, ſoberly to conſider how well they have done to carry themſelves either poſitively, or negatively, unfriendly to an Ordinance which Chriſt hath *given*, Eph. 4.8. and *ſet in his Church*, 1 Cor. 12. 28. pleaſing themſelves in ſuch a way of applauſe and countenance of others gifts, as ſavors of a ſpirit wanting

ing judgment in the Scriptures, or unwilling to subject to the minde of Christ; or, which is worse (which I crave leave to speak) having an ill design, in which I fear some godly ones, as they heap sorrows upon our hearts, who should not be grieved by them; so they lay up matter of grief for themselvs by striking hands with a party that cry down Learning, and Ministry, and Ordinances, and Sabbaths, and Duties, and almost what ever belongs to us as Christians, or as men.

Let us set our selves a little farther to bring the matter to a rational enquiry. The Apostle compares the Church to an organical body, now in that the great functions of life are appointed to some particular instrument fitted by Nature to its performance for the good of all. And in the great body of the Creation, though every creature hath its proper spirit, yet there be some ordained to attend and serve all. In a civil body, though all act in their spheer, yet the superintendent and directive part is reserved

reserved to some select and called ones.

Yea, All practicall professions have some that are given and dedicated to an attendance upon each. Navigation, Physick, Law; yea the meanest trades; and it is strange that men that will not commit a sute, nay not a shooe to be made by any but such as by addicting themselves to that art are made skilful, would not have that work, which of all is the hardest, and of greatest concernment, to be allowed an attendance and special application, of the time and abilities of men to it. If none should attend this work as being set apart unto it, what a world of inconveniences would ensue? the Churches might miss their ministrations; for what is every mans work, usually proveth no mans, and whom shall the Church blame? for if some have not the charge, then all are free. If it be thought that some one or other may stand forth to serve the Church, yet let such impartially think whether they are not like

to be at loss, wanting the work of him who by prayer and meditation is bound to Christ and them to provide, and now having only what the parts of one (it may be weak enough) shall suddenly afford. And what way of improvement is that people in, who shall be supplyed with the gifts onely of one, whose education or imployments, or both, are so strong hinderances to this service. This also is certain, though a blessing may be expected, and should from other brethrens works, yet a greater blessing should be expected from the right discharge of men, not onely coming in the priviledges of all Saints, but also in the power of a special Institution of Christ. And sure it is the great honor and advantage of the Church to be served by men (and as they should be of the best of men) chosen and appointed, and by vertue of their office obliged to attend them, that they may serve their just affairs secured in the mean time, that provision for their souls

is

is cared for. I mean not hereby to induce an unchristian devolving of men to the affairs of this life, with a casting off of care upon their Pastors, as if they should be fed onely like children with the spoon.

If the work of the ministry lie as a Common, will not as much follow concerning Magistracy; which certainly (if it be lawful to compare Ordinances) as it hath not more full tendency and influence into the spiritual good of others, then the ministry; so it lieth more level with the spirits and abilities of men, then this. I honour Magistracy, but am perswaded they that bear it, shall much wrong it and themselves, if they do not uphold ministry which is so strongly conservient to the end and being of Magistracy. And let them look to it, for as if men have got a little of a Christian, they are often apt to say what need the Minister; so when men have gotten somthing of power and ruling principles, they

will be as apt to say, what need the Magistrate? And doubtless both are struck at, though the craft of the enemy is to strike first at that which hath least of worldly strength to secure it self. If *Moses* suffer *Aaron* to be destroyed, he loseth him that is instead of God to him. The spirit of this age is strangely propense to confusion, and under pretence of casting down the pride of man, they level at all excellencies inward and outward, civil or holy, and all that is of God.

It is to be acknowledged with pain of spirit, that there hath been much sin and heedlessness in the choyce and calling of Ministers, and in Ministers spirits, performances and conversation, but let us not so set our selves to kill the disease, as to kill the body too. How much rather should we pray that God would teach us his ways, and not by unadvised neglect of Christs Ordinances provoke Christ himself against us? If we would have more of Christ among us, let us act more

more for him. It is a ſtrange ſtratagem of ſome to better the Miniſtry by ſtarving it, and to cry down Schools, and make them poor; is not here an intention of a feaſt to *Mammon?* I would enlarge upon this, but that I grow too prolix. I am a dying man; but in hearty love to Chriſt, his people and my country, I beſeech them in authority, and that in all humility and earneſtneſs, to mark thoſe among us that decry theſe things, and who, if their deſign ſhould take, would bring us into a ſtate of barbarity and confuſion. I will ſay but this, if God bleſs the Seminaries of Learning, ſanctify men qualified to the work of the Miniſtry, the civil government will be lift up in honor, and crowned with more happy ſucceſs, the ſouls of people ſhall know and enjoy more of God, all parties ſhall be reduced into a more happy unity, and betwixt the ſhoulders of theſe two Ordinances (as it's ſaid of *Benjamin. Deut.* 33.12.) the Lord Jeſus will delight to dwell.

Vefily, they that walk by Faith have need of Teachers, and Monitors, and Watch-men, that they may be delivered from darkneſs, forgetfulneſs, and the many evils which compaſs us about. And theſe begotten of God, do find refreſhing influences from this nurſery of Chriſt, and know it to be more happineſs for the flocks of Chriſt to enjoy their Sheepheards, then to poſſeſs all the treaſures of the World. And ſure that promiſe is of moſt ſweet reliſh. *Thine eyes ſhall ſee thy Teachers*, And I will give them Paſtors after mine own heart. Let my lot O God be with thoſe where the people wait for Chriſt in his Ordinances, and where their Paſtors diſpenſe the things of Chriſt with knowledg and faithfulneſs, bearing their flock in their boſomes, as thoſe that muſt give account unto Chriſt the great ſheepheard, and Biſhop of our ſouls.

FINIS.

Reader mend the faults, reading thus.

PAge 74. line 22. *enobled*. p. 82. l. 8. *tried*. p. 96. l. 22. *blot out, in that*. p. 102. l. 20. *relieve*. p. 114. l. 10. *as it is*. p. 119. l. 7. *propounded*. p. 125. l. 7. *blot out, at*. p. 135. l. 9. *blot out, it*. p. 143 *Marg. prae*. p. 147. l. 27. *no returning*. p. 150. l. 9. *alienation*. p. 150. l. 21. *another*. p. 152. l. 25. *inconvenience*. p. 153. l. 11. *inconvenience*. p. 157. *Marg.* γένηται. p. 158. *Marg. blot out, tantum*. p. 175. l. 1. *onely want*. p. 182. l. 14. *blot out and*. p. 208. *Marg* ἐυάριστοι. p. 209. *Marg* ἐυάριστοι. p. 263. l. 8. *here*. *Ib*. l. 22. *the things*. p. 268. l. 19. *discursive*. p. 274. l. 1. *blot out, onely*. *Marg* μονὴν. p. 311. l. 21. *for them*.